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CONTENTS

DANTE'S ATTITUDE TOWARD THE CHURCH AND THE CLERGY OF HIS TIME 223
The Right Rev. JOHN T. SLATTERY, Ravenna, Italy.

THE AMERICAN PRIEST AND HIS INVESTMENTS 247
The Rev. N. J. LENTZ, State Centre, Iowa.

THE AMERICAN MIND AND THE CONVERT MOVEMENT 253
The Rev. E. J. MANNIX, Washington, D. C.

IMPORTANCE OF THE "CAUTIONES" IN DISPARITY OF WORSHIP 257
The Rev. J. C. HARRINGTON, B.A., S.T.B., St. Paul Seminary, St. Paul, Minn.

THE PRIEST AND THE SCIENTIST. A Dialogue, Concluded 262
The Rev. JAMES S. PITTS, Ph.D., London, England.

A NEW BENEDICTINE ABBEY "NULLIUS" IN AMERICA 293

AMERICAN PRIESTS AND THE POPE'S TEMPORAL POWER 295

ABSOLUTION FOR RESERVED CASES 297
ALEXANDRIA.

A PLEA FOR THE PLAIN SURPLICE 299

PERSONAL OBLIGATION OF THE "MISSA PRO POPULO" 300

RESTITUTIO OB DEFRAUDATA TRIBUTA 302

PATRON FEASTS AND FRIDAY ABSTINENCE 303

"CATHOLIC" AND THE PROFESSION OF FAITH AT THE HOUR OF DEATH 304

A CONDITIONAL VOW TO ENTER RELIGION 305

DELEGATION (PASTORAL) IN MARRIAGE CASES 308

ECCLESIASTICAL LIBRARY TABLE: Recent Theology 309
The Rev. FRANCIS J. CONNELL, C.SS.R., Mt. St. Alphonsus, Esopus, N. Y.

CONTENTS CONTINUED INSIDE

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In the October number of the *Review*

will begin an important series of articles on the **Rubrical Changes in the New Typical Missal.** These papers discuss in a brief and practical way the various topics of Ferials, Vigils, Feasts; Votive Masses and Masses for the Dead; the Rubrics regulating the Occurrence and Translation of Feasts; the order of Commemorations, and the rules for the use of Gloria, Sequence, Credo, Preface, and Last Gospel. The treatment of these topics is designed to be of special service to clerics in our seminaries, as they are without the required manuals giving the changes noted.

Priests interested in educational work will find an article by Fr. F. E. Tourscher, O.S.A., on the **Christian Classics in the History of Education** in this issue of exceptional value in directing attention to grave defects in current popular Histories of Education, which either wholly ignore or misrepresent the teaching of the Christian Fathers. An instance in point is F. P. Graves' *History of Education*, used by many teachers in our Public Schools.

Pope Benedict XV and St. Dominic deals with the recent Encyclical of the Sovereign Pontiff issued on the occasion of the seventh centenary of the Saint's death, and urging a revival of his zeal for preaching Catholic doctrine and propagating devotion to our Blessed Lady.

Father Hugh Pope in a paper on **The Street Preacher** illustrates from recent personal experience in the streets of Birmingham and the highways of the English Midlands the preacher's opportunities to bring Catholic truth to those who never enter a Catholic church.

The Priest's Rosary as a Pastoral Bond is an instructive paper in which the use of the Beads as an adjunct and substitute for the Breviary on the one hand, and as a medium of public devotion in the church is attractively discussed.

Latin Priests ministering to Ruthenian Catholics comments upon a recent concession of the Holy See permitting the sacraments in both the Latin and Greek rites to be administered by the same priest.

Other subjects to be discussed in early issues are **A Training School of Pastors for Italian Immigrants,** supplemented by a paper on **A Social Welfare Worker among Italian Pastors;** the **Canon Law on Deceit,** the Rev. B. S. Bieter, C.SS.R.; **Jacopone, the Hymnodist,** by Mgr. H. T. Henry; **Present Importance of Rural Parishes** by the Rev. M. V. Kelly; **How the Mass Helps the Dead,** by Fr. David Barry, etc. A survey of the **Hagiographical Literature** of recent date in our Library Table, together with the usual varied features of Conferences, Pastoral Notes, Book Reviews, and Literary Chat.

CONTENTS CONTINUED

ANALECTA:

ACTA BENEDICTI PP. XV:

Epistola Encyclica, saeculo sexto exeunte ab obitu Dantis Alighierii 280

Epistola ad Michaelem S. R. E. Card. Logue, Archiepiscopum Armachanum: de Necessitate et Ratione Pacis intra fines Hiberniae reconciliandae 287

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM:

Instructio super Probatione Status Liberi ac Denuntiatione initi Matrimonii 289

SACRA CONGREGATIO DE PROPAGANDA FIDE:

E.mus P. D. Ludovicus Nazarius Card. Bégin, Archiepiscopus Quebecensis, Praeses pro Canadensi Ditione constituitur Piae Unionis Cleri a Missionibus 291

ROMAN CURIA:

Recent Pontifical Appointments 291

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 293

A New Benedictine Abbey "Nullius" in America 293

American Priests and the Pope's Temporal Power. (*M. A.*) 295

Absolution for Reserved Cases. (*Alexandria*) 297

A Plea for the Plain Surplice. (*T. J. M., Boston*) 299

Personal Obligation of the "Missa pro Populo" 300

Restitutio ob Defraudata Tributa 302

Confirmation by Priests of Oriental Rite in the United States 303

Patron Feasts and Friday Abstinence 303

"Catholic" and the Profession of Faith at the Hour of Death 304

A Conditional Vow to enter Religion 305

Washing of Corporals by Clerics in Minor Orders 306

"Non-Catholic" Members of St. Vincent de Paul Society 307

A Double Stipend in case of Bination 307

Delegation (Pastoral) in Marriage Cases. 308

ECCLESIASTICAL LIBRARY TABLE:

Recent Theology. (*The Rev. Francis J. Connell, C.SS.R., Mt. St. Alphonsus, Esopus, N. Y.*) 309

CRITICISMS AND NOTES:

Hill: Psychology and Natural Theology 315

Donat: Ethica Generalis 315

Donat: Ethica Specialis 315

Lahr: Cours de Philosophie 315

Dunney: The Parish School—Its Aims, Procedure and Problems 321

McLean: The Morality of the Strike 322

Murphy: Practical Method of Reading the Breviary 323

Naayem: Shall This Nation Die? 324

Petrovitz: The New Church Law on Matrimony 326

Augustine: A Commentary on the New Code of Canon Law 328

Vermeersch—Creusen: Epitome Juris Canonici cum Commentariis 329

Wass: Repetitorium Theologiae Fundamentalis 329

LITERARY CHAT 330

BOOKS RECEIVED 333

THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. V.—(LXV).—SEPTEMBER, 1921.—No. 3.

DANTE'S ATTITUDE TOWARD THE CHURCH AND THE CLERGY OF HIS TIME.

I.

DANTE'S ORTHODOXY.

"DANTE is ours," wrote Pope Benedict XV to the Archbishop of Ravenna, in his Encyclical encouraging him to make fitting preparations for the celebration this year of the sexcentenary of the death of the immortal poet.

The words may be regarded as an affectionate tribute, expressing the obligation of all Italy to the genius of Dante, its supreme poet, and the father of its common tongue. For centuries stately Latin had been the spoken language of educated Europe and the vehicle of its literature. Dante himself, upholding the supremacy of the ancient tongue for nobleness, strength, and beauty, employed it as the medium of his *De Vulgari Eloquentia*, *De Monarchia*, and some of his eclogues, and actually began his Divine Comedy in the language enriched by Ovid, Horace, and Virgil. Then, breaking all traditions, he put his undying thought into living Italian and so moulded uniquely the vernacular which up to that time had consisted of dialects rough and limited in vocabulary, fluctuating, confused and corrupt in construction. It has maintained its perfection through six centuries of variations and it still remains the national tongue, the great bond of Italian life. Unlettered peasants not only converse in Dante's native tongue but easily quote lines from his immortal work. Poets and prose writers from Petrarch and Boccaccio down to D'Annunzio and Croce regard Dante's language and style as the great standard of

Italian composition, unsurpassable for chasteness and vigor. So the Roman Pontiff, addressing the Italian people, may well say: "Dante is ours"—Dante, son of Italy, whose undying personality realizes the prediction which Byron has him utter:

> My bones shall rest within thy breast,
> My soul within thy language.

But the Holy Father, in making claim to Dante, is looking from a viewpoint that transcends the confines of nationality. As the head of the Church he exhorts the Catholic world to offer homage to Dante because he is without question the supreme poet of Catholicity. The words of the Brief leave no doubt as to the meaning of His Holiness: "There is an added reason why we should celebrate this solemnity: namely, Dante is ours. For the Florentine poet, as everybody knows, combined the study of natural science with the study of religion; he invigorated his mind with the intimate teaching of the Catholic Church; he nourished his spirit with the purest and most sublime sentiments of humanity and of justice. The pangs of exile, the hardships of suffering and political reasons may at times have turned him from equity of judgment, but he himself never deflected from the Christian doctrine. Who can doubt that our Dante so fed the flame of his genius and his political art with the inspiration of Catholic faith when, in a poem almost divine, he sang of the most august mysteries of our religion? It is, therefore, with grateful remembrance and supreme honor that his name ought to be celebrated by all Catholics throughout the world."

Although several of the latter-day Popes extolled Dante for the sublimity of his religious sentiment, it is not too much to say that the words of Pope Benedict XV form, perhaps, the most illuminating document ever issued by the Vatican in favor of Dante's supremacy as a poet. This official recognition also settles for all time the question of Dante's fidelity to the teachings of the Church.

The poet has been proclaimed by some non-Catholics as a precursor of the Reformation, while others assert that the Church is claiming Dante as her own either because his fame is so universal or because his rehabilitation, like Joan of Arc's, is the tardy recognition and reparation of an injustice done to

him by churchmen. Even to some Catholics who know Dante's works only superficially, his attitude toward the Catholic faith and clergy offers not a few difficulties apparently irreconcilable with the profession and practice of a faithful son of the Church. How, for instance, they ask, can Dante be praised as a Catholic when his book *De Monarchia* was placed on the Index of Prohibited Books by the Council of Trent? On the plea that the book contained heresy, it had already been condemned and had been burnt in Lombardy in 1329 by Cardinal Bertrando Del Poggeto, legate of Pope John XXII. Furthermore, a prohibition against all of Dante's works was made by a provincial council of the Dominicans held at Florence in the year 1335. About that time a Dominican, Guido Vernani, had written his *Contra Dantem*, a work more passionate than logical. In it Dante's orthodoxy was impugned. The Friars Minor had accused the poet, dead at the time, of heresy and had summoned him to appear before the Inquisition to make an act of faith.

How can Dante be ours, since he consigns among the Heretics, in Circle VI of his Inferno, Pope Anastasius II? Him he enclosed in a tomb bearing the inscription: "I hold Pope Anastasius, who was drawn from the right way by Photinus" (Inf. XI, 89.) To hold now that a pope is a heretic strikes at the very foundation of the constitution of the Church which has the guarantee of Christ for inerrancy of magisterial authority. Furthermore, Dante was condemned to pay a heavy fine and to be perpetually excluded from any political office at Florence and to the stake if he returned to that city, because, among other charges brought against him, it was said that he had manifested hostility to the Church. His denunciation of the ecclesiastical abuses of his times took on greater vehemence after his banishment. In his Divine Comedy, cradled into immortal poetry by the injustice of his exile, he passes judgment upon several contemporary popes by assigning them to Purgatory and Hell.

In *Purgatorio* Pope Hadrian V is seen among the Avaricious, Pope Martin IV among the Gluttonous; and among the Neutrals in Outer-Hell Celestine is recognized by the majority of modern interpreters. In the Inferno proper, among the Simoniacs is seen Pope Nicholas III, who prophesies that to

the same infernal circle will come his successors Boniface VIII and Clement V.

However much these facts may seem to imply either the deflection of Dante from the teachings of the Church or his disregard of her clergy, his theological attitude, as revealed by his writings and life, is wholly orthodox. The conviction is expressed by England's foremost Dantean scholar, Dr. Moore, a non-Catholic, that "there is no trace in Dante's writings of doubt or dissatisfaction respecting any part of the teaching of the Church, in matters of doctrine authoritatively laid down." This also expresses the thought held by such well-known Dantean authorities, as Scartazzini, Vernon, Fletcher, Dinsmore, Grandgent. All of these declare that he is essentially Catholic in both his private and literary life, and they look upon his Divine Comedy as a poetical exposition of Catholic philosophy and theology—a poem that is, in the words of Carlyle, "a great supernatural world-cathedral piled up there, stern, solemn, awful."

Nothing was further from Dante's mind than to teach heresy. An illuminating insight into his characteristic attitude toward the doctrine of the Church is furnished by an episode following an interview with Piccarda, in the Heaven of the Moon, who leaves the poet entangled in two perplexities. Why should nuns, forcibly torn from their convents for marriage, receive from Divine Justice a lesser degree of reward than would have been theirs if they had persevered in their vows? And if the Elect are found in the different planets, does that imaginary fact confirm the theory of Plato who held that the souls, in order to inform human bodies, come from the planets connatural with them and return thereto?

Dante is so fearful that heresy may infect his readers that he proceeds at once, through Beatrice, to answer the second question first, because it contains a pernicious theological error, "quella che più ha de felle" (Par. IV, 28). It is the same question which later brought Botticelli's famous picture of the Assumption under ecclesiastical suspicion. I am not here concerned with the answer given by Dante through Beatrice that the Empyrean, the abode of God and the Angels, is the only true Paradise and that the Nine Heavens of the planets are only poetic devices employed to represent the vary-

ing degrees of merit of the Saints in the true Heaven. What I do wish to stress is the fact that Dante sees heresy in the Platonic theory of the preëxistence of the soul and the return of it to the planet from which it is supposed to have come—a heresy fatal to free will and morality. At once he directs his thought to the explanation of the baneful doctrine, leaving for later consideration the less dangerous question concerning Divine Justice. This characteristic disposition toward orthodoxy upon the part of Dante is further confirmed by his words in which the necessity of faith is declared:

> Insensate he who thinks with mortal ken
> To pierce Infinitude which doth enfold
> Three persons in one substance. Seek not then,
> O mortal race, for reasons, but believe
> And be content, for had all been seen,
> No need there was for Mary to conceive. (Purg. III, 34)

Disbelief in immortality is branded by Dante as "the most senseless, vile, and harmful amongst bestialities" (Convito II. 9). He teaches the primacy of the Pope not only of honor but also of jurisdiction: "You have the Old Testament and the New and the Pastor of the Church to guide you. Let this suffice for your salvation" (Par. V. 76). He declares that Heaven ratifies the legislative authority of the Church. Manifred, under excommunication because of his seizure of Sicily, fief of the Holy See, dies making an act of perfect contrition. Saved from eternal damnation he must remain in *Ante Purgatorio* before beginning his purgatorial suffering, thirty times as long as the period of his contumacy, for the law of Heaven giving sanction to the Church's censures is, according to Manifred, that one "who dies in contumacy of Holy Church, even though at last he repent, needs must stay outside this bank thirtyfold for all the time that he had lived in his presumption" (Purg. III. 134).

To Dante the Church is the "Spouse of God" (Par. X, 140), "the Spouse of Christ" (Par. XI, 32), "the divine Chariot" (Purg. XXX, 16), "Christ's army" (Par. XII, 37), "the Holy Church" (Purg. III, 137), "which cannot in any way lie" (Conv. II, 4-32).

To Dante the Pope is "the successor of Peter" and he truly has "the keys of the kingdom of heaven" (De Mon. III, 1, 43-44). He is "the Vicar of God" (De Mon. III, 1, 42),

the "Vicar of Christ" (Purg. XX, 87), and the instrument of the Holy Ghost (Par. XI, 98). He is "the Supreme Pastor of the Church" (Par. V, 77), "the true guide of the faith" (Par. VI, 16-21). For Dante the Pope never dies because St. Peter in his successors "still lives" (Par. VIII, 132).

Before expressions so full of incontestable faith as these, one may wonder how Dante's orthodoxy ever came under a cloud. The first ground that might lead one to suspect his fidelity to the teachings of the Church is furnished by episodes connected with his book *De Monarchia*. The work indeed was placed on the Index by the Council of Trent (which was held over two centuries after Dante's death), not because of heresy but from the fact that it was considered a dangerous book in the hands of the Church's enemies.

De Monarchia is a treatise in which Dante contends that the authority of the Church should be restricted to purely spiritual matters, while the empire should prevail as a universal monarchy. "Man had need of a twofold directive power," writes Dante, "according to his twofold end, to wit, the Supreme Pontiff to lead the human race to eternal life in accordance with things revealed, and the emperor to direct the human race to temporal felicity in accordance with the teachings of philosophy." The Holy Roman Empire he identifies with the Roman empire established by divine right as a single supreme monarchy for the temporal happiness of mankind. To oppose that empire is to oppose the will of God. The papacy is equally divine, independent of the empire in things spiritual, and its sovereignty cannot by divine law embrace the possession of temporalities. The emperor, however, may confer patrimony and other things if he keep his own dominion intact, and the Pope may receive them as needed to promote the mission of the Church ("pro Ecclesia proque Christi pauperibus"). But it was wrong for the Emperor Constantine to confer on Pope Sylvester and his successors the sovereignty of Italy and of the West, because he was incompetent to alienate the dominion of that with which by divine right he had been entrusted. Besides, the Pope had neither the right nor the power to accept the Donation, because "it is folly to suppose that God wishes to be received that which he forbids to be offered" (De Mon., Bk. III, XIII).

This so-called Donation of Constantine Dante regards as the beginning of the temporalities of the Church—a donation, he insists, that was the curse of the Church and the source of countless evils. If abiding peace is to come to the world, the Emperor and the Pope must keep to the spheres of activity marked out for them by Heaven. This independence, however, of the spiritual of the temporal must not be taken in a strict and absolute sense, since Dante says in concluding his treatise: " In certain matters the Roman Prince is subject to the Roman Pontiff. For that happiness which is subject to mortality, in a sense is ordered wih a view to the happiness which shall not taste death. Let, therefore, Cæsar be reverent to Peter, as the first-born son should be reverent to his father, that he may be illuminated with the light of his father's grace and so may be stronger to enlighten the world over which he has been placed by Him alone, who is the Ruler of all things spiritual as well as temporal."

A writer in the *Irish Ecclesiastical Record* [1] contends that Dante's political theory does not deny to the Church the right of temporal power understood in its restricted and formal sense to refer to the Papal states. It does deny the Pope primacy in temporalities. But whatever may have been Dante's theory as to the separation of Church and State, there is no doubt that his *De Monarchia* is historically unsound, not only because of its claim that the ancient Roman Empire was established by divine right and that its Emperor received authority directly from God Himself, but also because of its identifying with the ancient Empire the Holy Roman Empire, the creation of the Pope, who alone crowned and thereby conferred the imperial power upon a monarch after he had taken an oath to perform certain definite obligations both to the Church and his own subjects.

Furthermore there can be no doubt that *De Monarchia* became the source of revolutionary propaganda against the Church and her right to possess property. Only six years after Dante's death Marselius of Padua, who had studied the book, proposed such heretical doctrines as these: " The Roman Pontiff has no power over any man except with the permission

[1] *Dante's Ideal of Church and Empire,* June, 1891, by the Rev. J. F. Hogan.

of the emperor, while the emperor has power over the pope and the general council. The pontiff can act only as an authorized agent of the Roman people: all the goods of the Church belong by right to Cæsar." [2] Is it any wonder, then, that the book was placed on the Index, seeing that it provided ammunition against the Church?

While this explanation leaves unclouded Dante's orthodoxy, as far as the placing of his book on the Index is concerned, the fact remains that in condemning a pope for heresy Dante runs counter to historical evidence. He seems to have confused Pope Anastasius II with his namesake and contemporary, the Emperor Anastasius I, who is said to have been led into heresy by Photinus, Bishop of Sirmium. The latter taught that Christ had a beginning in Mary; therefore, that he was a mere man; that the Word had no hypostasis but was the quasi-energy of the Father. But if Dante made the historical blunder of confounding an emperor with a pope of the same name, subjectively is he not culpable for condemning a Roman Pontiff for heresy?

There is no doubt that the poet believed in the general doctrine of the infallibility of the Church, "which cannot in any way lie" (Conv. II, 4, 32; cf. Par. VI, 16-21). If he did not hold that the pope, speaking *ex cathedra*, is the organ of infallibility, he was still within his rights as a true Catholic, since there was no obligation to believe in that doctrine until its definition by the Vatican Council, 1870.

II.

Dante's Critical Attitude Toward the Clergy.

Coming now to the consideration of Dante's attitude toward the clergy contemporary with him or nearly so, it may be said in general that, while he shows himself to be animated by the highest reverence for the priesthood and the greatest respect for its members who are true to their vocation, his attitude is one of unremitting protest against the vanity of religious orders and of most passionate reproaches for supposed simony against the clergy, including and especially affecting the popes. In each of the three parts of the Divine

[2] *Cath. Encyc.*, IX, 721.

Comedy he shows himself an unsparing censor of such abuses. His expressions, however, burning with shame and sorrow or pointed with ridicule and satire, are the expressions of a son whose heart is scourged, but not of a mocker who rejoices—and they are a high tribute to the religious life, a strong defence of the priesthood and papacy; for his passionate words spring from an ideal so exalted in conception that what appears a mote in a secular he sees to be a beam in a person consecrated to God.

To indicate the extent of avarice in the clergy of his day, Dante, in the fourth circle of his Inferno, the most populous circle of all his underworld, addresses Virgil: "My master, now show me what people are these and whether all those tonsured on our left (misers) were of the clergy. And he to me: 'These were priests that have not hairy covering on their heads and popes and cardinals, in whom avarice does its utmost'" (Inf. VII, 37).

Dante makes St. Bonaventure condemn the Franciscans, and St. Thomas Aquinas condemn the Dominicans for their degeneracy. The household of St. Francis "who marched straight with feet in his footprints, hath turned round" (XII, 115). The Dominicans who maintain the pristine observances of their holy founder are "so few that a little cloth would make their cowls". Speaking of St. Dominic's disciples, the Angelic Doctor says:

> But now his flock so eagerly demands
> New food that it, of sheer necessity,
> In pastures widely different strays and stands.
> And as the more his sheep thus scattered lie,
> And further from him wander to and fro,
> With less milk come they for the fold's supply.
> Some are there who, in fear of that loss, go
> Back to their shepherd, but so few they be
> That little cloth would make their cowls, I trow.
> Now if my words are not obscure to thee,
> If thine own ears have been to learn intent,
> If what I said thou call'st to memory,
> In part at least thy wish shall find content;
> For thou shalt see the plant which thus decays,
> Shall see what he, the leather-girded, meant
> By "well he fattens who ne'er vainly strays". (Par. XI, 124)

Many modern interpreters understood these words to refer to the moral degeneracy of the Dominicans, but the passage may be more widely interpreted as their deflection from their

doctrinal mission, the study of Sacred Scripture, of the Fathers, and of theology, to concentrate on the study of philosophy and secular science.

Nor do the Benedictines escape Dante's denunciation. St. Benedict (Par. XXII, 76) is made to lament their degeneracy:

> That great rule of mine
> But lives to waste the paper where it lies.
> The walls which once were as an abbey's shrine
> Are made as dens of robbers, and the hoods
> Are sacks filled full with the flour of thoughts malign,
> And even usury not so far intrudes
> Against God's pleasure, as those fruits unjust
> Which fill the monks' hearts with such wanton moods.
> For what the Church doth hold, she holds in trust
> For those who in God's name ask charity
> Not for a kinsman or some baser lust.[3] (Par. XXII, 74)

This scornful hyperbole shows at least that the rule of the founder of the order was waste paper, that the goods of the monastery were given to the kindred of the monks or used for some other vanity or worldliness. Many of the evils complained of were due to the common practice of Commendam, the placing over a monastery, even against the will of the monks, of an abbot who might be a prelate or a layman. Often the youngest son of a nobleman, or a mere military retainer was so rewarded for personal services. It can readily be seen that in some of these cases the abbot had only one thought, that of enriching himself from the revenues of the monks. The consequence was the temporal and spiritual ruin of the monastery. If he assumed active command of the religious, his rule was apt to be worldly, if not tyrannical; and the result could only be a shirking, if not an ignoring, of the rules formulated by the founder of the community. Of course this evil was not unknown to Dante. Referring to the common practice of putting into the sanctuary or into the monk's cells those men who had no aptitude or vocation for the sacred life, he says: "Ye perversely to religion strain him who was born to gird on him the sword" (Par. VII, 151),

[3] A serious thinker must deplore the tendency of some modern editors to read into Dante's expressions a meaning more base than the words themselves may signify. An example is in the case of the editor of *Paradiso* (Temple Classics, p. 279), who, while he gives a literal translation of the phrase, "non di parenti ne d'altro piu brutto" (not unto kindred or other filthier thing), interprets the last words to mean "paramours". So, too, Vernon in his *Readings on the Paradiso,* vol. II, p. 209.

and he gives us a striking instance (Purg. XVIII, 121) which tells of the appointment by Alberto della Scala, Lord of Verona, of his illegitimate son, "deformed in body and mind and basely born" to the abbacy of San Zeno, an appointment which is to bring with it eternal damnation for him who committed this desecration.

III.

Dante's Censure of Popes.

If Dante was so severe a censor of the lives of the inferior clergy and of members of religious orders, his invectives against some of the popes of his day are tense with a significance that shows the firmness of his conception that a stain on the white robe, "the great mantle" of a pope, is more to be deplored than a spot on him who dresses in less conspicuous garments. Dante makes St. Peter Damian speak with bitter sarcasm in contrasting the poverty and asceticism of SS. Peter and Paul with the pomp and obesity of the dignitaries of the Pontifical Court.

> Cephas and he, the Spirit's vessel true
> And chosen, barefoot went and mortified,
> And ate what food chance hostile to them threw.
> Our modern shepherds need on either side
> An arm to lead them and strong back to bear—
> So weighty they!—and on their train to guide:
> And with their palfreys they their mantle share
> And so two beasts go underneath one skin. (Par. XXI, 127)

That reproach seems to have been suggested by the words of St. Bernard: "Never have men told that Peter walked adorned with precious stones or vestments of silk or under a gilded canopy or mounted on a white horse or companied by soldiers or surrounded by noisily busy servitors. He thought he needed nothing of that sort to fulfil the saving command: if thou lovest me, feed my lambs." [4]

There are certainly three popes whom Dante, for political reasons, or because he was the victim of misinformation, places in the Inferno. A fourth is to be added if, in that realm called Outer-Hell where are punished those who tried to be absolutely netural by doing no great evil actively, but, on the other hand, by refusing to commit themselves to the responsibilities of life

[4] *De Consid.*, IV, 3.

—if in that realm "the spirit of him who from cowardice made the great refusal" is to be identified as Pope Celestine V, then Dante has placed in the underworld the saintly hermit Pietro di Murrhone, unanimously called by the conclave of Perugia, when he was a nonagenarian, to succeed Nicholas IV in the Chair of Peter which had been vacant for two years and four months. After a few months the cares of office weighed so heavily upon the perplexed old man, yearning for his mountain cave, that he determined to resign. But such an act was so unprecedented that the question was raised "Could a pope resign?" and "Who had the power to accept his resignation?" The matter was settled by Celestine's following the counsel of Cardinal Gaetani to issue before or simultaneously with his abdication a decree legalizing a papal resignation and making the College of Cardinals competent to accept it. To Dante, who taught that neither pope nor emperor could legally resign, the act of Celestine V in vacating the apostolic see was a crime of great cowardice.

If the shade "of him who, from cowardice, made the great refusal" is to be recognized as that of Celestine V, then Dante's judgment is in opposition to that of the Church, which in 1313 canonized this hermit pope! An explanation of how the Catholic poet could still consign to Outer-Hell one who had received saintship from the Church is offered by the assumption that, though the finishing touches were not given to the Inferno until after 20 April, 1314, the date of the death of Pope Clement V, to which allusion is made in Inf. XIX, 76-87, the earlier part of the poem including chapter III which contains the episode supposed to refer to Celestine, was completed before the canonization of the latter; or it may be said that Dante, the exile, did not know of the canonization, and that he believed the abdication of Celestine was null and void since it was brought to pass, as he thought, by the designing influence of Cardinal Gaetani who, under the name of Boniface VIII, succeeded to the papal throne.

Dante indeed regarded Boniface as an anti-pope and of all popes he is the object of the poet's most vituperative passion. He represents even St. Peter as becoming red with anger when he denounced him "who on earth usurpeth now my seat"; and the vast concourse of saints is exhibited as chang-

ing color and reddening with shame in sympathy with the words of the Prince of the Apostles:

> And then I heard a voice, "No more admire
> That thus so changed in hue thine eyes I meet.
> For as I speak, all those shall change attire.
> He who on earth usurpeth now my seat,
> My seat, my seat, I say, which to the eye
> Of God's dear Son is vacant at His feet,
> He of my burial place has made a stye
> Of blood and filth wherein the evil one
> Who fell from heaven, himself doth satisfy". (Par. XXVII, 19)

Nine times does Dante refer to Boniface, but only to stigmatize him with the greater intensity. Boniface is "he who sits and goes astray" (Par. XII, 90); he is "the prince of the New Pharisees" (Par. XXVII, 85); "he is no shepherd but a wolf" (Par. IX, 132). And the poet anticipating the death of Boniface by three years places him in the Hell of the Simoniacs and addresses him through the mouth of Nicholas III with taunting words for his alleged avarice and for the supposed fraud by which he obtained the papacy:

> And stand'st thou there upright,
> Stand'st thou already here, O Boniface?
> By many years my scroll hath erred from right.
> Has that ill gain so soon lost all its grace
> For which thou did'st not fear by fraud to seize,
> The beauteous bride and work her foul disgrace? (Inf. XIX, 153)

The character of Boniface VIII as painted by Dante is diametrically opposed to that which Cardinal Wiseman vindicates in his *Historical Essays*. To the English churchman Boniface is a pontiff "who devoted the energies of a great mind, cultured by profound learning and nurtured by long experience in the most delicate ecclesiastical affairs, to the attainment of a truly noble end, and who throughout his career displayed many great virtues and could plead in extenuation of his faults the convulsed state of public affairs, the rudeness of his times and the faithless, violent character of many among those with whom he had to deal. These circumstances, working upon a mind naturally upright and inflexible, led to a sternness of manner and a severity of conduct which, when viewed through the feelings of modern times, may appear extreme and almost unjustifiable. But after searching through the pages of his most violent historians, we

are satisfied that that is the only point on which even a plausible charge can be brought against him."

Dante's estimate of Boniface's character was undoubtedly the result in great measure of his being the victim of a loose oral tradition or erroneous written articles, the product of an age wherein historical criticism had not yet developed. The books which give information as to the events of Dante's time are: the *Chronicles of Salimbene* di Adamo, a Franciscan of Parma; the *Memoriale Potestatum* by an anonymous brother of a religious order; *The Annals and Church History of* Tolomeo da Lucca, the Dominican Bishop of Torcello; the *Chronicle of Pipino da Bologna*, a Dominican, the *Chronicle by a Franciscan of Erfurt* and, above all others, the *Chronicles of Giovanni Villani and Ricordano Malespini.* To these must be added the defamatory booklets of the Colonnese Cardinals, notorious for their rebellious conduct to the Holy See. All these works are such a mass of falsehoods and such a tissue of slanders and accusations, especially against Boniface VIII, Nicholas III, and Clement V, that it is no wonder that Dante, receiving as true these tales as they came from the pen or lips of brothers, bishops, and even cardinals, should have consigned those popes to the Inferno. Furthermore Dante's judgment as to the character of Boniface must have been influenced by the shameful charges of heresy, blasphemy, and immorality brought after his death, against the memory of Boniface by Philip the Fair, "the bane of France" (Purg. VII, 109), "the new Pilate" (Purg. XX, 91). These charges were actually considered by a conclave held at Avignon in 1313 and, though the process ended abruptly with the memory of Boniface purged of all adverse charges, the calumnies were never wholly dissipated. In this case, as in so many others, the lie had run over the earth while Truth was getting ready to pursue it.

As affecting the poet's attitude toward Boniface, all these sources of misinformation only added to Dante's antagonism against the Pope, for the latter's intervention in the affairs of Florence. That act brought about Dante's exile and subsequent adversity. The great Florentine's bitter antagonism was further aroused by the political principles and policy of Boniface. As a Ghibelline favoring a wide separation of

Church and State, Dante must have viewed with deep chagrin the scenes connected with the consecration and coronation of Boniface, which showed " King Charles II of Naples and his son Charles Martel, titular king and claimant of Hungary, holding the reins of his gorgeously accoutred snow-white palfrey as he proceeded on his way to St. John Lateran and later, with their crowns upon their heads, serving the Pope with the first few dishes at table before taking their places amongst the cardinals." [5]

The chagrin of the author of *De Monarchia* must have turned to fierce resentment as he read the famous Bull of Boniface, "Ausculta Fili ", which gave occasion for the statement that the Pope claimed supremacy over kings, even in civil matters. Finally there came, we believe, to arouse Dante's passion to the highest pitch, the widely-circulated forged Bull " Deum time ", addressed to Philip, King of France, wherein are contained the arrogant words: " Scire te volumus quod in spiritualibus et temporalibus nobis subes "—we wish thee to know that thou art our subject in spiritual and temporal matters.

Can we expect that a man of Dante's passionate nature would ever forget all sense of his own injuries brought about by Boniface and even ignore all the vituperations uttered against him; and then suddenly raise his voice in defence of this Pope whom he had treated even as an usurper? Yet that inconsistency is the very thing that Dante displayed when he saw that Boniface had been seized at Anagni by emissaries of Philip, the French King, and had been treated with gross indignities. At once, to him, Boniface ceased to be a usurper and became a true pope, the Vicar of Christ! In him a prisoner, Christ Himself he saw, captive, suffering a renewal of His Passion:

> In Alagna see the fleur-de-lys,
> Christ, in His Vicar, captive to the foe,
> Him once again as mocked and scorned I see.
> I see once more the vinegar and gall,
> And slain between new robbers hangeth He. (Purg. XX, 84)

Consigned also to the circle of the Simoniacs is Clement V, the second pope after Boniface VIII. Though not mentioned

[5] *Cath. Encyc.*, II, 662.

by name, he is referred to as "the lawless shepherd of uglier deeds" (Inf. XIX, 82), "a new Jason" (Inf. XIX, 85), the allusion being to Jason (II Macc. IV, 7), who bought the office of the high priesthood. In the Terrestrial Paradise the Church, especially under Clement V, is represented as a shameless woman, the recipient of both caresses and blows from a giant (Philip the Fair). Referring to Clement V, a Gascon, and John XXII, a native of Cahors, St. Peter in the Heaven of the Fixed Stars says of them: "Cahorsines and Gascons make ready to drink our blood" (Par. XXVIII, 58). The last words spoken by Beatrice denounce the hypocrisy of Pope Clement and predicts his fearful fate in the Inferno (Par. XXX, 142).

Dante's indignation against Clement was fed by his temperamental Italian soul roused to fury against the French for the removal of the Holy See from Rome to Avignon and for the policy of King Philip the Fair and his baneful influence upon the Pope. It was a time when the Church was in the gravest danger, not only from the anarchic conditions, especially in Italy, but also from the disturbances following the short terms of the popes and the vacancies—some extending nearly three years—in the Apostolic See. One man of Dante's day, Cardinal Matteo Orsini, had seen thirteen popes. It was a time when adverse criticism of rulers, spiritual and temporal, assumed a character of odium the publicity of which modern life cannot well understand. Even so-called saintly persons did not hesitate to use abusive language to those considered unworthy of their high civic or religious offices. The printing press had not yet been invented to spread these scandals; but to have been silent in the presence of these shameful abuses in the Church would have been considered a greater scandal than to have made them known. Proclaiming them, even to the extent of what would now constitute libel, was considered commendable by the medievalists, who acted upon the principle that an abuse made known can be cured, but if allowed to remain hidden it may appear to be tolerated or protected, and this last evil would be worse than the first. Bearing these things in mind and knowing, on the one hand, Dante's disdain for the French and, on the other, his fiery zeal for an unblemished papacy and a Holy Church, we have

an explanation of his vehement treatment of the weak and vacillating Clement V who, unfortunately for the good of the Church, was strongly dominated by Philip the Fair.

Dante, as we said before, places in the Inferno Nicholas III, "an ecclesiastically minded pontiff of great diplomatic ability and, if we except his acts of nepotism, of unblemished reputation."[6] His nepotism loses the feature of excessiveness if we remember that not he but his father was the founder of the great power which was offensive to Dante for political reasons. Under Gregory IX and Innocent IV, Nicholas's father, Matteo Orsini Rosso, a Roman senator and military leader, had saved Rome to the papacy. He was generously rewarded for his services, and took care to promote the fortunes of his family, which soon numbered eight or nine branches, some of which even formed connexions with the nobility. Several nephews of this wealthy Orsini family, acknowledged by all to have been men conspicuous for executive talent or military valor, were appointed by Nicholas to honorable and lucrative positions, and that act translated by the unfriendly into terms of avarice, appears to be the only basis for the evil expressed in the confession which the poet draws from the mouth of Nicholas. "Verily, I was a son of the She-bear (Orsini), so eager to advance the whelps that I pursed wealth above and here put myself in a pocket of fire" (Inf. XIX, 70).

The other accusation brought by Dante against the character of Nicholas III was the charge that, for a monetary consideration received from the Greek emperor, who was eager to lessen the power of Charles of Anjou, the Pope conspired against the latter to deprive him of Sicily. Military operations in Sicily soon followed, executed, it was said, with the countenance and contrivance of Nicholas. Eventually the house of Anjou lost Sicily through the insurrection of the Sicilian Vespers, which occurred two years after the death of Nicholas, and King Peter of Aragon, supposed to be a party to the alleged conspiracy, seized the throne. It is in reference to this supposed conspiracy that Dante addresses the spirit of Nicholas suffering among the Simoniacs: "Therefore stay thou here, for thou art justly punished and keep well the ill-got money which against Charles made thee bold" (Inf. XIX, 97).

[6] *Cath. Encyc.*, XI, 57.

Historical research[7] shows that the charge is a slander against the memory of Nicholas. The several incidents, however, which gave occasion to the report of the supposed conspiracy, contain a certain semblance of truth. It was said, for instance, that John of Procida, disguised as a Franciscan, had come to Soriano to interest Nicholas in the affairs of Sicily. He is said to have acted as an intermediary between the Pope and King Peter of Aragon, offering the latter the throne of Sicily, which was then held by Charles of Anjou. There is no historical evidence that such an offer had been made. On the other hand there is no doubt that Procida was an intermediary between Peter III and the Sicilian nobles, and that Procida was in attendance on the Pope during his illness. Furthermore, there is evidence that both the Pope and Procida were together at Soriano in 1279, at which time a chapter of the Franciscans occurred there.

The first writer to give the substance of the alleged conspiracy as it affected Nicholas III, was the Franciscan Guelf Brother Salimbene, who in 1289, seven years after the Sicilian Vespers, affirmed that Nicholas III, out of hatred for Charles of Anjou, had given Sicily to Peter III. In 1330 some details were added to the statement by the Dominican Pipino da Bologna and about the same time the tale was further embellished with rich detail by Giovanni Villani. In the second half of the fourteenth century the authors of the *Leggenda di Giovanni di Procida* put forth what they pretended was the actual letter written by Nicholas III to Peter of Aragon.

Dante, living in an age when historical criticism was undeveloped, accepted the tale as it had been transmitted by writing or as it had been passed from mouth to mouth, affording here an instance of his unreliability as a historian—a defect that he displays in many cases, notably that of his slander of Boniface VIII in the celebrated episode of Guido de Montefeltro.[8]

[7] See *Il VI Centenario Dantesco, Ravenna,* vol. IV, Aug. 1917, art. "Origine delle Accuse contro Niccolo III e Dante", P. Fidelo Savio, S.J., from which most of the facts here mentioned have been taken.

[8] See "Lunga promessa coll' attender corto", by Eduard Jordan, in *Bulletin Italien,* Vol. XVIII.

It may not be beyond the bounds of truth to assume that the estimate of the character of Nicholas evolved by the imagination of the populace, and shaped by the political prejudices of that age, became Dante's view and that the poet expended upon the memory of Nicholas the resentment which he felt against the Orsini family. To their influence at Rome was due the fact that Dante's ideal monarch, Henry VII of Luxemberg, the one who was to have realized the poet's hope for the restoration of peace and justice, failed to receive the imperial crown at St. Peter's.

IV.

Dante's Panegyric of the Clergy.

Condemning evil and showing the punishment drawn upon the individual is only one part of what Dante considers to be the divine mission of his vision "to profit the misguided world" (Purg. XXXII, 103). He also offers examples of virtue to serve as a lamp to our feet and a light to our paths. Among the models of priestly virtue signalized in the Paradiso, the poet presents for our admiration and imitation a secular priest Sigier, and three members of religious orders—Thomas Aquinas, the Dominican; Bonaventure, the Franciscan; St. Bernard, the Cistercian. Of the four the last alone had been canonized. Dante's anticipation of the solemn apotheosis which the Church could one day award to Aquinas and Bonaventure is in itself an idealistic tribute to their holiness of life. On the other hand his placing in Paradiso Sigier, a priest of doubtful reputation for orthodoxy, and the dedication to him of two tiercets when often a single word is all that is given to great philosophers and theologians, has not failed to awaken the curiosity and arouse the interest of commentators.

In the first ring or crown of twelve Doctors in the Heaven of the Sun, with Albert the Great on his right and Sigier on his left, Thomas Aquinas points out the latter:

> He from whom now turns to me thy regard,
> Is of a soul the light so gravely wise
> It deemed the way to death both slow and hard.
> There Sigier's light eternal meets thine eyes
> Who, lecturing in the street that's named of Straw,
> Unpalatable truth did syllogize. (X, 133)

This Sigier taught the Averrhoistic form of Aristotelianism at the University of Paris at the same time that Aquinas was there arguing against him and propounding Aristotle Christianized. It is a remarkable fact that both professors, upholding from different angles the system of the Stagyrite, came under the condemnation of Stefano Tempier, Bishop of Paris, in 1277, who, acting on 219 propositions, some of which were only philosophical doctrines indifferent to religion, determined, by placing those propositions under the ban of the Inquisition, to strike, not only the Averrhoism of Sigier, but also the Aristotelianism of Thomas. Following the condemnation, Sigier was accused of heresy and was found guilty by the University of Paris, a court very unfriendly to him. Before the judgment could be executed against him he fled to Rome and laid his case before the Roman Curia. Evidently he was exonerated, but suspicion as to his orthodoxy persisted and he was kept under observation. While still under this cloud, his freedom of movement being restricted to Orvieto, the transferred seat of the Roman Curia, he died suddenly at the hand of his servant, an insane cleric. Dante, who lived near Orvieto, must have known that Sigier, who had always protested his innoience of heresy, had subscribed to the act of faith demanded of him by the Roman Curia and had led a penitential life in reparation for whatever evil his intellectual errors may have caused. In any event, Dante wanted a representative of philosophy for his Paradiso and none seemed so well known as Sigier. The selection of the latter for the Heaven of the Doctors of the Church may also have been due to a sentimental impulse upon the part of the poet who could not have failed to have been moved by respect for the genius of Sigier, by sympathy for the purity of his intention and by admiration for his fine example of submission to the Church, despite the disgrace of his condemnation and the hardships of his exile.

Four cantos of the thirty-three constituting the Paradiso are devoted to the glory of St. Thomas Aquinas. That is not the only means the poet employs to extol the Angelic Doctor and to offer him a tribute of deep devotion and gratitude. The fact that Dante places the crown of the twelve Doctors of whom Thomas is the leader, nearer to Beatrice (Revelation),

while the second crown including Bonaventure and John XXI, the only contemporary pope canonized by Dante, is somewhat remote, is taken to signify that, in the poet's judgment, Aquinas has first place as a theologian and that his school, teaching the preëminence of the intellect over the will, is to be followed rather than the mystical school which upheld the doctrine of the superiority of the will over the intellect. Dante not only knew the doctrine of St. Thomas but warmly advocated it, even in the matter of philosophical opinion, using the very arguments put forth by the great Dominican genius himself. The omission from Dante's pages of the names of philosophers so distinguished as Duns Scotus, Ocham, and Raymund Lully, who, in Dante's day, opened a new scholastic era, is significant as showing the poet's championship of the system of St. Thomas as the "master of those who know". And that fact is the more remarkable because, in Dante's age, the opinion of Aquinas was not regarded as the last word on philosophy or theology. The explanation is found in the fact that Dante was doctrinally so much of a Thomist that in him the *Summa* was transfused into the poet.

Is it a wonder, then, that Dante mentions Thomas by name *ten* times and that he refers to him or quotes his words *seven* times? Is it a wonder that, having given him ascendancy in the domain of wisdom, upon earth, he should make Aquinas the foremost sun in the Heaven of the great theologians and of others who loved wisdom? There "the good brother Thomas" (Con. IV, 30) appears still settling the perplexities of his disciple Dante. There (Par. XI, 14) also, Aquinas is heard delivering a masterly eulogy on the life of St. Francis of Assisi, not so much a biography of cold facts as a picture of the inner man, drawn with such consummate art as ever to command the understanding and elicit the sympathy of the reader of every period.

If the Divine Comedy, by reason of its doctrinal matter, is the *Summa* of St. Thomas, it is also the *Itinerarium* of St. Bonaventure by reason of its mysticism. Dante's philosophy of life is like a great Gothic structure composed of variegated stones of different periods. The greatest part of the marble has been taken from the quarries of Thomistic Scholasticism, but here and there we see blocks shaped by Plato, by St. Augus-

tine and, above all, by St. Bonaventure. In building, Dante was not only a philosopher and a theologian, but he was supremely a poet. And as a poet he united in blissful harmony the two things so paradoxical as to seem to cry out against union—dogmatism and mysticism. Dante's mystical theology on every page bears the impress of the mind and heart of St. Bonaventure.

It is not at all improbable that the eight-year-old boy, Dante, saw Bonaventure when he passed through Florence in the entourage of Gregory X, on its way to Lyons to open a general council of the Church. The citizens of every faction, attracted by the arrival of the distinguished visitors, assembled about the Rubaconte bridge. There on 18 June, 1273, the Pope concluded a treaty of peace between the Guelfs and Ghibellines, reference to which is made in Purg. XII, 102. The next year, the year in which Dante saw Beatrice for the first time, Bonaventure died at Lyons while attending the first session of the Council—a death that called from the Pope the remark: "A pillar of Christianity has fallen." The funeral, one of the most noted in recorded history, was attended by the Emperor Baldwin of Constantinople, James, King of Aragon, and 1500 prelates and priest. Did the news of Bonaventure's premature death reach the young son of the Allighieri, and did it recall to his memory the picture of this noted prelate, so lately a visitor to the city on the Arno—this man with a figure so erect and dignified, charming in its sympathy and lovable in its attractiveness? It would seem that Dante's meeting of Bonaventure in Paradiso recalled such a far distant memory:

> Then from the heart of one of those new lights
> There came a voice which made me turn to see,
> E'en as the star the needle's course incites. (XII, 38)

Be that as it may, Bonaventure is placed among Dante's saints by reason of his first and last always seeking the Kingdom of God and His justice, and his giving only second thought to temporal concerns, and perhaps he is the greatest of all the Dantean clergy of post-Apostolic times. The words with which Dante characterizes the greatness of this spirit who, on earth, had united in his various offices whether as a simple monk in his cell, or in commanding positions as orator-

author, professor, Master-General of an Order or Cardinal Bishop, the most tender piety with the most profound learning —Dante's estimate expresses the highest that can be said of any priest—that in his high office he always put last the care of the left-hand, i. e. always made the care of temporal things secondary to the things of the spirit.

> Bonaventure's life and soul am I
> Of Bagnoregio, who each left-hand care
> Placed ever far below his office high. (XII, 127)

The spirit selected for the greatest possible service to Dante, the mystic traveller in the invisible world, is not Bonaventure, Dante's ideal priest, nor Virgil, "his sweetest Sire", nor Beatrice, the animated symbol of Revelation still recalling "the dear, pure gentle maiden whose presence and smile awoke to consciousness the slumbering powers" of Dante, but St. Bernard, exalted by the poet as the type of contemplation, though the saint's contemporaries and successors down to Bonaventure had regarded him more as a man of the active life, distinguished especially for his preaching of the second Crusade. Bernard was undoubtedly chosen as the poet's guide on the unitive way because the Abbot of Clairvaux had been renowned as a reformer of ecclesiastical abuses, a mystic the influence of whose thought, animated with love, is seen in many a passage of the Divine Comedy, and above all, because he had been a devoted servant of the Blessed Virgin Mary.

After the vivid personality of Beatrice, that of St. Bernard is the most forcefully visualized in Paradiso. His rôle is to lead Dante to the final consummation of vision, to see God in His Essence. But first he must prepare his disciple for union with the Godhead by disciplining his sight with a revelation of the glory of the saints and, above all, of the Virgin Mother. This part of the poem indeed is a sweet exhalation of the spirit of sermons which Bernard had preached—sermons wherein he had called her "the Sinners' Ladder whose top, like the ladder which the patriarch Jacob saw, touched the heavens, nay passed through the heavens until it reached the well of living waters which are above the heavens;" and again: "Let us seek for grace and let us seek it through Mary; for what she seeks she finds; for she cannot seek in vain." Now he addresses Dante:

Thou son of grace, then said he, this glad mirth
In which we live will ne'er to thee be known
By fixing gaze on things of lower worth;
But to the circles most remote look on,
Until thou see the Queen who rules on high,
Whom all this Kingdom doth with homage own. (XXXI, 112)

So directed by Bernard, Dante beheld the Queen of Saints in a radiance and glory impossible to reproduce in words. With the capacity of his sight enlarged to contemplate the Divine Light alone, he must still have Mary's assistance. St. Bernard beseeches the favor "in that marvelous outburst of song that exhausts all that can be sung or said in praise of Heaven's Queen, though it seems never to exhaust the admiration bestowed upon it".[9]

O Virgin Mother, daughter of thy Son,
Lowlier and loftier than all creatures seen,
Goal of the counsels of the Eternal One,
Thyself art she who this our nature mean
Hast so ennobled that its Maker great
Deigned to become what through it made had been.
In thy blest womb the Love received its heat
By whose warm glow in this our peace eterne
This heavenly flower first did germinate.
Here, in Love's noon-tide brightness, thou dost burn
For us in glory; and to mortal sight
Art living fount of hope to all that yearn.

* * * * * * *

He who stands here, who, from the lowest pit
Of all creation, to this point hath pass'd
The lines of spirits, each in order fit,
On thee for grace of strength himself doth cast
So that he may his eyes in vision raise
Upward to that Salvation noblest, last.

* * * * * * *

Wherefore do thou all clouds that yet impair
His vision with mortality remove
That he may see the joy beyond compare.
And next I pray thee, Queen, whose power doth prove
Matched with thy will, that thou will keep his mind,
After such gaze, that thence it may not move
Let thy control all human impulse bind. (XXXIII, 1)

The grace is granted. Dante, whether in the body or out of the body, he knows not, beholds the Eternal Light. He gazes into the limitless depths of the Divinity. He enjoys the Vision Beatific.

This article began with a quotation from the Holy Father —with another it ends. Not content with making Dante the

[9] Bro. Azarias.

subject of a Brief, his Holiness now signalizes him in an Encyclical addressed to the Doctors and Students of Letters and Arts of the Catholic World. The concluding imperative words of the Encyclical, which constitutes the most glowing papal tribute ever paid to Dante, are as follows: "Love and hold dear this poet whom we do not hesitate to call the greatest extoller of Christian wisdom and the most eloquent of all singers. The more you advance in love of him, the more perfectly will you open your minds to the splendor of truth and the more will you remain constant in the study of holy faith and obedient to it."

Surely after this eloquent exhortation the expediency of placing Dante in its curriculum must be realized by every Catholic college and seminary.

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THE AMERICAN PRIEST AND HIS INVESTMENTS.

SOME years ago a young curate consulted an old pastor about an investment that offered unusually large returns. The young man's enthusiasm made him eloquent, and, after explaining the proposition in detail, he concluded his remarks by mentioning the names of several other priests who also had "gotten in on the ground floor," and stated that all of them would be immensely wealthy in a few short years. The good old pastor did not wax warm at all, and instead of placing his own money in the venture, he gave the curate this bit of philosophy: "Young man," he said, "any time you find a goodly number of priests in a get-rich-quick scheme, it's no good; keep out." The curate did not grasp the full significance of those fatherly words at the time as he sees them now, and he borrowed the money so that this golden opportunity might not pass him by. The young man got in on the deal, and so did his money, mostly his money, and it is in yet, in a deep dry well down where the Rio Grande flows.

While investment number one was brewing, and while it *seemed* to be on the way toward paying large dividends, a second proposition was presented to the young curate and this looked much more promising than the first. In fact,

number two was a "sure thing"—no chance to lose. All it needed was capital to get it on the market and $100 invested in the venture to-day would be worth at least $15,000 within eight or ten years. The article to be made and sold was a puncture-proof inner tube; it was the very thing the motor world was waiting for, and car drivers would pay any price for something that was sure to get them away from tire trouble. Here was the solution. Patents were already secured on the device, a number of sample tubes had been made, and demonstrations proved the theory to be flawless. Would our young curate like a chance to help promote this wonderful product that was to revolutionize the automobile industry? Of course there was no difficulty about disposing of the stock, but priests are zealous, hard-working, low-salaried men, and the salesman made it a point to favor them, even going out of his way to do it. Incidentally, other priests were in on the deal, and their investment would soon enable them to drive puncture-proof Packards of their very own. Why should not our curate do likewise? That was the question he put to himself, and he would see only one possible answer. Fortunately he had just received his salary for four months, and he had exactly the required $100.00. The whole matter looked providential. Our young friend thanked God that this almost miraculous opportunity had come to him, and right gladly did he invest. The precious stock certificate came in due time, and it was filed away with the oil stock. It was another "blow-in", and the motor world is still waiting for puncture-proof tubes, guaranteed against a blow-out and all the troubles pneumatic tubes and tires are heir to.

Was our young curate learning? Not much yet. He needed a few more jolts to teach him that the 100 per cent profit propositions are not being peddled, and other bumps came to him without much delay. To-day he has a special drawer in his desk, and in that receptacle carefully filed away, you will find his stocks and certificates, gold-stamped and beautifully executed, and all of them put together worth about two cents in heat that they would generate if destroyed. Those papers may not have much par value, but they have a lot of actual value to the priest who paid for his experience, and they have some more actual value to the readers of this

REVIEW if they are wise enough to draw from them the one obvious lesson they teach.

It is a notorious fact that priests as a class fall easy victims to investment salesmen. One reason that may explain this situation to some extent is the fact that priests are in a position different from other men. Business men have a logical place for their earnings. They buy a store of their own, or use the surplus for necessary improvements, or increase their stock. Laboring men have a desire to own a home of their own, and making payments on that home gives them a place for their savings. A priest is not so situated. He has no family that induces him to save for future needs, and there is no particular endeavor that calls for his savings. His money is loose and he becomes a prey to the wily investment salesman. Back of all this though, there is something else that leads many men of the cloth to spend their money foolishly, and lose it. There are any number of safe investments that net a very fair rate of interest. Many men are not satisfied with six or even eight per cent; they want extraordinary returns, anywhere from 25 to 100 per cent, and with this object in view, they make investments and fall easy victims to those who offer large dividends, and end by losing their money, capital as well as interest. So it is covetousness, greed for dollars that makes many a man invest heavily and lose all.

After all, a wise heavenly Father watches over His priests, and it is a blessing that many of us do not make investments that produce immense wealth. A poor, struggling priest generally edifies his people, while a rich priest scandalizes the world. There are exceptions—yes, but they are few. The priest who drives a humble Ford is more likely to save his own soul as well as the souls of his people, than is the priest who owns the latest Pierce-Arrow sport model. And if God in His omniscience foresees that money would become our master, if we struck oil, it is a thousand times better to have that money at the bottom of a dry well, and Providence often takes care of this issue for us.

There is another aspect of the investment game that is not a credit to the clergy. It is a phase of the business that has created much bitter feeling, and has given rise to a great deal of scandal. If a priest personally will not heed good advice

when he is told to keep his hands off, and if he is determined to squander his money in taking chances, that is his business. Let him alone until he wakens up without the aid of an alarm clock. The evil feature is found in the fact that some priests go further than this. They are not satisfied to make fools of themselves in money matters; they try to get others into the same class. If such men used their influence with their brother priests only and sought to induce them to buy worthless stocks, little harm would be done to the ministry. But when priests urge laymen, often their own parishioners, to get in on investments that turn out badly, they are injuring their cause more than they imagine. Think of the humiliation a pastor must feel when his own people ask him about a venture into which he led them, and he must give them an evasive answer because he knows the money is lost, and the victims know too that it is gone, nevermore to return.

This paper is intended not so much for our older men; they have played the game and learned wisdom. Our young curates have not had such valuable experience, and it is for these particularly that we are setting the danger signal. One reason why so many priests are victimized is because our younger men have not been sufficiently warned. Our seminaries are doing splendid work, and turn out men who are well equipped to fulfill the duties of their exalted state. However, there is one subject that might be added to pastoral theology with much profit, and that is the question of the priest and his personal investments. A few good lectures should be delivered on this matter, and if the young aspirants were asked to take notes for future reference and were told to read those notes before making any investment, they would be in a position to escape many a pitfall. In these fatherly talks our young men should be warned against stock salesmen who offer a proposition that guarantees to double or triple their money in a very short time. Such promises are seldom fulfilled, because they are contrary to sound business methods. Shrewd business men and conservative investors place their money in bonds or mortgages and are satisfied with a fair rate of interest which they are sure to get. If these men of experience are content to make their money in that way, why should a priest be less shrewd, why should he place his money in "wildcat"

ventures? When a proposition pays big dividends, rich men are ready to take whole blocks of it and wily salesmen are not needed to dispose of it to the little fellow. For this reason practically all the promotion schemes that are offered to the public are speculative, and few of them are worth a thought.

There are many investments that are always good. Among others might be mentioned farm mortgages, municipal bonds or bank stock. Any of these will net a very fair rate of interest. There are two others that are to be recommended particularly to young priests, and they are good because they require small initial payments and produce big results. These two are shares in Building and Loan Associations and endowment policies in old-line life-insurance companies. The Building or Saving and Loan Associations operate in all our larger cities. Where they are under state supervision, they offer safe investments. A man may buy as many shares in these associations as he desires at 50 cents each, and may invest as little as a dollar a month. The association with which the writer is familiar sells its stock in series to run 130 months, or 10 years and 10 months. Suppose a man invests $10.00 a month and makes his payments for 130 months. In this case by easy payments he puts into it $1,300.00, and when the series matures he is guaranteed $2,000.00. There are few assistants who could not save ten dollars a month for this purpose, and if a man's small amounts saved in this way earn him $700.00 in interest in ten years, he ought to be more than satisfied.

The other proposition is old-line life insurance in the form of an endowment policy. A man with such a policy knows when the premium is due and is prepared to meet it. What is the result? In ten, fifteen, or twenty years, his policy matures and he has a good sum of ready cash, which he would not be likely to have if he had bought a "sure thing" share of stock. Such a policy offers other advantages. It provides a means to safeguard the payment of debts after death; it protects poor parents who may be dependent. It gives the policy holder an opportunity to remember any of the numerous charities that deserve recognition.

Here a pertinent suggestion offers itself. We priests expect our people to be generous and give liberally to every good

cause, and we are sure to inform them that God is not outdone in generosity. Experience proves to us that this doctrine is sound. But does it not apply to priests as well as to the laity? Many priests have not the means to do much charity, yet all of them can give at least the widow's mite. Do all of us practise what we preach? Perhaps we can find the answer when we consider what happens to many investments that priests make. They lose their money, and who knows but that it is God's retributive justice? When men are small toward God and give little or nothing to the missions, to our colleges or seminaries, to their own church or to any of the many other good causes, is it surprising to find such men put their money in ventures where they lose it? Priests ought to let their light shine before men, and if they gave their people an example of generosity, they would not only edify the world, but they might have better luck with their investments.

One more parting admonition. Fathers, beware of friends, college chums, and ex-seminarians. These men are pests when it comes to working priests. Investments are not matters of friendship or sympathy. They are cold business propositions, and when a friend offers to let you in on the ground floor, be very cautious, because most of their floors are built upon a tottering foundation.

A local bank has a placard over the teller's window that is apposite. It runs thus: "Stock Salesmen, Bird Dogs, Oil Well Men, Blue Sky Artists, Porch Climbers, Confidence Men and Thieves Not Wanted—Stay Out." If every rectory in the land had that card on the front door, and if every priest made it an iron-clad rule to live up to it without a single exception, more of us would be in a position to make a last will and testament containing provisions that would redound to the glory of God and to the salvation of many more souls. Mark Twain once said: "It is better to be careful a hundred times than to get killed once."

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THE AMERICAN MIND AND THE CONVERT MOVEMENT.

IN a recent paper on the Convert Movement in America [1] I sounded the sources verifying the existence of widespread conversions in the United States during the last century and a quarter. As a sequel to that study, and one that must be of particular interest to the clergy, I propose as the theme of this brief article the practical question of the psychological results of the experience of the past. These facts, bearing upon the mentality of the typical American in matters religious, are available, both from the extensive testimony of converts themselves as well as the experience of authorities on conversions who have been associated intimately with the problem. The former, especially, usher us into the innermost sanctuary of their souls when they describe the mental processes through which they passed, the obstacles they encountered and the motives which, under the grace of God, made up the ground-tone of their masterpiece of Faith. By this means is afforded, not only intensely interesting information for the present, but, what is more to the point, invaluable aid for the future.

The time is now fast approaching—if it has not already arrived—when nowhere in America will be found the type of pastor who " never made a convert, and hopes to God he never will." Yet he has not been entirely unknown in the past. Perhaps this has been due, in no small part, to lack of contact and familiarity with the typical non-Catholic mind. At any event, our Holy Father, Leo XIII, has emphasized the need of instruction and guidance for prospective converts. Citing the help given to St. Paul by Ananias, he recalls how God in the present dispensation intends that men should be saved by men, and led to loftier heights by the direction of the proper spiritual guides.[2]

In this event, the extreme importance of efficient instruction must be recognized. This in turn supposes a working knowledge of the non-Catholic mind in general, and the more common characteristics of the American mind in particular.

In the first place, sharp, bitter controversy or an independent, condescending, holier-than-thou, take-it-or-leave-it atti-

[1] ECCL. REVIEW, August number, pp. 154 ff.

[2] *Testem Benevolentiae,* 22 January, 1899.

tude toward the inquirer never made a convert. It never will. "One can not construct on the ruins of Charity". Moreover, the average non-Catholic is thoroughly honest with himself, and even they who are affiliated with non-Catholic forms of religion in the present generation are not, as a rule, formal heretics. On the other hand, an open, kind, sympathetic, democratic, "understanding" approach opens the door of common fellowship into the sanctuary of confidence. It might well be remembered that the average non-Catholic does not look upon the priest as a superior being; sometimes quite the contrary, but not often. As a rule, he is willing to meet us at face value. He expects to be treated accordingly. He does not relish having his opinions—no matter how bizarre they may appear to the theological mind—received in the Cervantian style, or tone.

Since first impressions are most lasting, and since the first interview so frequently decides the entire future, a proper understanding of the inquirer at this critical moment is paramount. Wise is the instructor who allows the visitor to do most of the talking during the introductory meeting—voicing his views, asking his own questions, indicating his prejudices, if he have any, and explaining his business and family connexions. All the while is afforded an excellent opportunity to study the character with which one is to deal later. If the stranger does not evidence a disposition to "tell something about himself", and the priest must then plough the field alone, any suddenly fading attention—as is liable to be the case during the opening instruction — may be as abruptly brought back to life by a deft shifting of the conversation to some such common ground as business, popular thought, health of folks at home, etc. in which the priest would prove himself to be in touch with the affairs of everyday existence.

Immediately to plunge into an abstract treatise of the grounds of faith will often prove fatal to the newly-born but faint-hearted interest in religion. On the other hand, to begin with something practical, and to take all the time the inquirer wishes to clear away some personal, and sometimes apparently irrelevant doubt, will accomplish more ultimate progress than an encyclopedia of theories. What the stranger desires, and expects, is a helpful realization of his problems and aspirations.

Confidence thus assured, the regular systematic treatment may be undertaken. A practical introduction to a series of lectures on Catholic Faith, such as a liturgical, architectural, and musical tour of inspection of the parish church, its confessionals, its sanctuary, and its sacred vestments and vessels, has often proven eminently successful.

Many a wanderer is searching for the answer to only one special question of the soul. With that settled, everything else follows as the day the night. Fortunate is the instructor of converts who can discover this difficulty early.

Since, as Brownson says, Americans are a reasoning, though not a learned people, the common ground upon which to begin with them is that which appeals to their reason—mostly the natural virtues. These must be thoroughly supernaturalized, and their importance and superiority subsequently emphasized. But, in the beginning, they form for the American mind the background upon which to draw the masterpiece of divine Faith.

Instead, therefore, of vigorously attacking the faults and errors in the prospective convert's repertoire, and reducing them, with one fell swoop, *ad absurdum*, more effectively will one draw out the redeeming features of his present faith or moral standards, and then proceed to show that they are all found, even in a more highly developed degree, in the theology and morality of the Church. This is found to be an exceedingly effective manner of approach, since it does not paint the inquirer as an undesirable in the eyes of the Church, whilst, at the same time, it affords an opportunity to enlarge and dilate on those principles which appeal most strongly to him. Later, the objectionable features in his creed and his errors will automatically fall away, like the dry leaves on the budding branches of springtime.

More than one instance is on record where conversions to the Church have been unwittingly thwarted, or at least delayed, through the failure of the instructor to grasp and enter into the dispositions and crotchets of the stranger.

While still rector of St. Luke's Episcopal Church, Baltimore, Father Francis A. Baker, the future Paulist, was one day summoned into his parlor to meet a stranger, who would not give his name to the maid. With hardly a word of introduc-

tion, the visitor thus opened fire: "I have heard of you, Mr. Baker, and I understand that you have strong inclinations toward the Catholic Church. But you still remain in doubt. Now I can prove to you in a few words that she is the only true Church. Now listen to me attentively for a moment. The Church is necessarily one, for Christ her Founder is one," etc., etc. He rapidly covered one mark after another in the traditional manner, and appeared satisfied when Mr. Baker shook hands, and said: "Thank you", and—"Good-bye".[3] The visitor was a good man and an exemplary priest, but he had taken no pains to acquaint himself with Mr. Baker's particular difficulties, had failed by his abruptness to awaken sympathy or confidence, and so lost his time on a cold, intellectual demonstration of a general character.

We read of another delayed conversion—due to the failure on the part of the priest to touch the sympathetic chord in the heart of a grief-stricken financier of Washington, who had turned to him for consolation: "Hot in revolt, one summer evening in London, I called upon a Catholic priest, and told him of my desire to enter the church, where I felt I could at least pray for the repose of the soul of the loved one who had passed away. We knelt in prayer, and his utterances seemed to me to be only of Holy Church and the Blessed Virgin. Looking back upon that time I think that priest was ill qualified to win converts to Catholicism. Had he taken the trouble to inquire as to the place and manner of my bringing up, he would have discovered that my whole religious training was violently opposed to that line of thought. . . . In later years I comprehended how terribly I had misunderstood him, and I learned the priceless value of the ministrations that my mind then refused to acknowledge. . . . I rose from my knees hot and despairing and I never went back to him. All unconsciously he had discouraged me as absolutely as if he had taken me by the shoulders, and put me out of the building. If he had dealt gently with my prejudices and had been only half as tactful as all the other priests I have met since have been, I would have joined the Church then. As it was, he pushed me away from the Church—just thirty years."[4]

[3] Walworth, *The Oxford Movement in America,* New York, 1895, p. 99.
[4] J. Selwin Tait, *Beyond the Road to Rome,* p. 598.

It follows, therefore, that the most effective treatment of the prospective convert to he Church in this country consists, first of all, in meeting him on a democratic footing and in the spirit of friendly service, then to offer a sympathetic willingness to listen to his difficulties, to win his confidence, to credit him with honest intentions, to share his enthusiasm for natural and civic virtues—all the while recalling to his mind that these same are incorporated and supernaturalized in the Catholic Church; and finally to complete his preparations for the full and supernatural gift of Faith by the traditional systematic exposition of the grounds of Catholic belief, always accompanied by prayer for light.

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THE IMPORTANCE OF THE CAUTIONES IN DISPARITY OF WORSHIP.

WHEN petitioning for a dispensation from the impediment of disparity of worship, the priest who is responsible must exact certain promises from the parties, as well as see to it that there are just and grave causes for granting the dispensation. I say the priest advisedly, because the bishop ordinarily does not deal directly with the parties intending to contract the marriage. If then there is anything omitted essential for the validity of the dispensation, the consequent invalid matrimony is generally attributed to the priest's culpable carelessness. Whether a marriage contracted by a Catholic with a non-Catholic is valid or invalid is a very vital matter for the Catholic party at least. The conclusion is evident, namely, that a priest should be extremely careful in handling these cases.

He should know what is required for licitness and validity in each case and exact of the parties to the marriage those conditions, which if not exacted would leave the marriage unlawful and in some cases entirely null and void. I am sure the cases are very rare where the priest lacks the theological or canonical information necessary; but, looking at some priests' libraries, one is tempted to wonder, if they always have that information, where on earth they got it. A great number

of priests were ordained before 1908 and a greater number still before 1918, and if there is no text book at all, or none later than the first of these dates in their libraries, and they are not receiving any theological review of any kind, one is thrown back on the supposition of infused knowledge, which is not to be presumed without some proof at least. Again, when students are called out before completing the regular course of Theology, and they are compelled to read an extra year or two in a few weeks, are they sufficiently equipped to take charge of parishes in districts where complicated matrimonial cases are most likely to occur?

These are very grave matters, and it is not so long ago since neglect on this particular point drew forth a letter (August, 1901) from the Cardinal Prefect of the Propaganda addressed to the late Cardinal Gibbons, Archbishop of Baltimore. Considering the source and the reasons for this letter, perhaps it would be best to print it here in full.

MOST EMINENT AND REVEREND LORD,

The Sacred Congregation of the Propaganda has been informed that in certain dioceses of the United States of America, some abuses have crept in, and irregularities are committed in granting matrimonial dispensations. It is said to be customary in more urgent cases not only to apply for dispensations by telegram, but even to omit all mention of any canonical cause in the *libellus supplex*. Moreover, at times, all mention is omitted of those circumstances and items of information which the Instruction of the Sacred Congregation of the Propaganda issued 9 May, 1878, declared to be absolutely necessary for the validity of the dispensation. In some places the dispensation is taken for granted the moment the *libellus supplex* is posted. We wish to take this opportunity of signifying to your Eminence that the Archbishops of the United States, at their next annual meeting, should take these abuses into consideration, and devise some means of putting an end to them.

M. CARDINAL LEDOCHOWSKI, *Prefect.*
A. VECCIA, *Secretary.*

From a persual of this letter we can understand how exactly the Holy See wishes everybody concerned to act in observing the necessary formalities when the lawfulness or validity of matrimonial dispensations is involved. The reasons are plain;

because, if a delegate dispenses in the law of a superior without a just cause, the dispensation is null for want of power, since faculties are given only for cases in which there is a just cause. One dispensing in virtue of power delegated by the Apostolic See is bound to observe rigorously the style of the Curia Romana, so that everything must be explained in the *supplica* which would have to be explained to the Sacred Congregation in Rome.

One of the diriment impediments very common in practice is disparity of worship. It is essential then that the petition for dispensation should contain just and grave causes for the granting of the dispensation. Not only is it essential that these be mentioned, but they must objectively exist. It is not sufficient to pick a few at random from a text book. In addition, the *cautiones* must be exacted and given by the parties before the dispensation can be validly granted. This is a point that needs some development. It is not sufficient to take a form containing the promises and ask the parties to sign on the dotted line. There should be moral certainty that the promises will be fulfilled. Therefore, the priest should have obtained that moral certainty in the ordinary way. On no account should the exaction of them be omitted. The decree of the Holy Office of June, 1912, leaves no room for doubts on this point.

In plenario conventu supremae Sacrae Congregationis Sancti Officii habito feria IV die 12 Junii 1912 propositis dubiis:

1. Utrum dispensatio super impedimento disparitatis cultus, ab habente a Sancta Sede potestatem, non requisitis vel denegatis praescriptis cautionibus impertita, valida habenda sit an non? et quatenus negative:

2. Utrum hisce in casibus, cum scilicet de dispensatione sic invalide concessa evidenter constat, matrimonii ex hoc capite nullitatem per se ipse Ordinarius declarare valeat, vel opus sit, singulis vicibus, ad Sanctam Sedem pro sententia definitiva recurrere?

Emi ac Rmi DD. Cardinales in rebus fidei et morum inquisitores generales, omnibus mature perpensis, respondendum decreverunt:

Ad 1^{um} Dispensationem prout exponitur impertitam esse nullam.

Ad 2^{um} Affirmative ad primam; negative ad secundam partem.

[1] *Acta Apostolicae Sedis*—Commentarium Officiale, Vol. IV, p. 443.

This answer to the first doubt proposed states clearly that a dispensation granted by one having power delegated by the Holy See is null if the *cautiones* are not demanded, or, being demanded, are refused. The new Code of Canon Law is very explicit on this matter also. Thus Canon 1061:

§ 1. The Church grants no dispensation from the impediment of mixed religion, unless:

1° there be just and grave causes;

2° the non-Catholic party give guarantees that the danger of perversion for the Catholic party will be removed, and both parties promise that all the children will be baptized and brought up only in the Catholic faith;

3° there be a moral certainty that the promises will be fulfilled.

§ 2. Regularly the promises should be demanded in writing.

Again (Canon 1064):

Ordinaries and other pastors of souls shall:

1° As much as they can, deter the faithful from contracting mixed marriages.

2° If they cannot prevent them, they shall do all in their power to have them celebrated according to the laws of God and of the Church.

Canon 1071 states that:

What is prescribed by canons 1060-1064 for mixed marriages must be applied to those also to which there is an impediment of disparity of worship.

The absence of just and grave causes would invalidate a dispensation granted by delegated power. If the *cautiones* or promises were not demanded, or, if being demanded, were refused, the dispensation would also be null according to the decree quoted above of June 1912. Now with regard to the *cautiones*, a mere hope or moral certainty founded on the character of the parties or their good will is not sufficient. The non-Catholic party has to promise that the faith of the Catholic party will not be in danger, and both parties must promise that all the children will be baptized in the Catholic Church and not in any other, and that they will receive a strictly and exclusively Catholic education. These promises constitute the

cautiones. The necessity of these guarantees is based on the natural divine law itself, and so they can never be positively dispensed from.[2]

As to the nature of the guarantees themselves, we gather that they must be loyal and sincere promises as to the full observance of the conditions. The ecclesiastical superior must have moral certainty, both of the sincerity of the guarantees in the present, and of their observance in the future.[3] We would go a little further and state that good faith on the part of the parties making the promises is required for the validity of the dispensation. One can easily make a distinction between good faith on the side of the parties promising, and moral certitude on the part of the ecclesiastical superior demanding the promises. Moral certitude about a thing, and the objective truth of the same thing may not always coëxist. What, therefore, of the case where the non-Catholic party makes the necessary promises in bad faith. The moral certitude of the superior may be there, but still the bad faith vitiates the promises so that a dispensation granted on the strength of such a promise would be invalid. "As we have already stated, this dispensation is not given unless all the requisite promises have been made previously by both the Catholic and the infidel party who are about to enter into marriage. But it must be borne in mind that the mere promises do not suffice in themselves. The Holy See insists that the ordinaries and the pastors of the flock have a moral certainty as to their actual fulfillment and that they watch vigilantly that the promises be not disregarded. Sometimes the infidel party feigns a willingness to subscribe to these conditions in order to obtain the necessary dispensation. But it might be discovered subsequently that he was in bad faith, for, the dispensation having been obtained, he retracts what he previously promised. If it can be proved that at the time the promises were made he had no serious intention of complying with them, then the dispensation would be invalid."[4] This seems to be in accord with the clause of Canon 40, "Si preces veritate nitantur." At first sight all

[2] Instruction of the Secretary of State, 15 Nov., 1858, in the *Collect*, No. 1430.

[3] Canon 1061, 3°. See also Inst. of the C. S. O., 21 July 1880.

[4] *The New Church Law on Matrimony*, Petrovits, p. 178, No. 257.

that we would be inclined to demand for validity according to Canon 1061, 3°, would be the signature of the contracting parties placed under the *cautiones*. Objectively speaking, the grantor could not have moral certitude about the state of mind of one deceiving him, beyond what the external expression of that mind warranted. But if the Church demanded no more than the mere promising, whether in good or bad faith, she would be putting a premium on dishonesty. It would be tantamount to encouraging fraud and fictitious consent to procure the end desired, viz. marriage in the Church with the Catholic party. We cannot imagine the Church jeopardizing the spiritual welfare of her children by sanctioning and legalizing bad faith in the *cautiones*. She would be acting thus if a dispensation granted to a person signing the promises in bad faith was held to be valid when the bad faith was proved.

Our conclusion then is that promises made in bad faith are equivalent to none at all and hence the dispensation granted is invalid. Consequently a marriage entered into by parties promising in bad faith, or where the non-Catholic party signed the promises in bad faith, is invalid, if one of the parties was unbaptized and the other a baptized Catholic, because the diriment impediment of disparity of worship is not removed by an invalid dispensation. Hence the importance of the *cautiones* in disparity of worship.

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THE PRIEST AND THE SCIENTIST.[1]

IV.

"A GREAT French thinker, M. Charles Secrétan, once said that 'there is more reality, more force and more light in a smile and in a tear than in all the systems of philosophers. How does one become two? How do two become only one? These enigmas, which confound all logic, and which must be unravelled if the world is to be explained, are realized by the first ignorant comer when he loves.' "

[1] First section of this Dialogue appeared in the August number, pp. 119 ff.

With these words Father Raynor resumed his series of conversations with the doctor. "I touch here," he added, "upon the ground of sentiment. I am sorry, Doctor, I cannot catch hold of it, cut it into pieces and analyze it. I regret also, for your sake, that I cannot 'think' it and impart the knowledge of it through ideas. But there are some things which we must experience, which we must 'live' first in order to know. What different meanings the simple cry of 'Fire!' will convey to one who has seen and to another who has never seen this terrible calamity! And in speaking of sentiment or the emotions, the words we use are more or less significant according as they recall and appeal to experience."

"Well, I am not bloodless, and I have had a large experience; so fire away!"

"You will recognize, then, that were a man to exist who had never loved anyone, for instance, he would not know what love is, and not all the talking in the world would give him that knowledge. So with all the emotions. We imagine rather than think them; but we do not really know them unless we have felt them."

"In that," said the doctor, "we all agree. To substitute ideas for the ecstasies of love would be as foolish as to try and give the sense of color to a man born blind."

"In asking for some data for religious faith," continued the priest, "you cannot expect me then to give you foreign data, or to attempt to prove, by a series of abstract terms, a subject which lies in a different sphere. We cannot found morality upon cold reason any more than we can discover our duty by means of experimental science. So I would begin by appealing to an inner experience, to a state of soul, a sentiment. The sentiment or intuition of 'good' is our primary data. We accept it as we accept other data, the existence of an exterior world, for instance."

"I see; we have now to deal with the moral world. I grant you all your data; you can have the whole mass of impulses, passions, appetites and affections. They are all hungering for something good; the only bother is that these goods don't always agree."

"Specific goods differ certainly," Father Raynor observed, "and so do men's opinions as to what is good. But all men

have a moral faith in a sovereign good. However, I do not wish to speculate on this question so much as to refer to an experience. This is the sentiment of 'Right' and 'Good'. We discover our duty by an interior sense which we call conscience; and it is upon this interior sense I found my religious Faith. Why do men believe in God? Because they feel Him in what philosophers are pleased to call a categorical imperative."

"Oh yes; it is the same old argument. Let me tell you plainly, I don't hold it. Its origin lies in fear, in the fear of subsequent evil or punishment."

"For the moment, Doctor, I am not considering its origin or what it might be. Taking the fact as it stands, and speaking for myself, I say that previous to all reflexion and discussion, I have felt God instinctively, just as I have felt that some things are good and others bad, that some things are beautiful and other things ugly."

"But what of those who have no such sentiment?" asked the doctor.

"One thing I might say of them, and that is, they have no right to deny it in the experience of others."

"Of course not," agreed the doctor; "we are not all constituted in the same way. One man has a taste for music, another for painting, another for mathematics. So, one has a taste for religion, another for science."

"That," said the priest, "is to put these various tastes or sentiments on the same level. But a believer will tell you that his religious sentiment is felt to be of a different kind altogether. It does not bring him into contact with a 'sensible object'. It is a sentiment which underlies, accompanies, and transcends every other sentiment. He is not, of course, always conscious of it. It is not, like the others, a transient emotion. It is more primitive, deeper and more far-reaching. And those who feel this will tell you that it is simply unmeaning, that you simply cannot have the inward experience unless God exists."

"Dear me!" the doctor exclaimed, "that is a very bold and hazardous statement to make, surely."

"Let me explain further. We feel within us an impulse to what is good and right, a force which urges us on, and a light which guides us."

"I presume you refer again to the categorical imperative or the law of conscience, and you reason that every law supposes a legislator."

"No; I do not reason at all. It is a matter of immediate intuition. If I experience a law within me, it is not a law which does violence to my will; it is a living law, a presence acting upon me, exerting an attraction over me. All men have that living Presence in them, and even those who have no notion of it or mistaken notions, feel it to be a power for good, and by obeying it, putting it above all else in life, they thereby witness, by their conduct, to the existence of that Supreme Being whom others acknowledge by their Faith. I might say they even know it; for there is a knowledge truer than that of notions or ideas or images, a knowledge which is felt, which comes of close and direct contact with things, which affect our whole disposition."

"From what you say," Dr. Werthell interposed, "it would seem to follow that an atheist may be at the same time a theist. That would be a strange paradox indeed."

"Is there such a person as a practical atheist?" asked the priest. "But all I would maintain is that together with intellectual denial of God, there is a practical admission in a man's life, in his worship of honor, truth, and right, and in the persistent pursuit of the good."

"That is your interpretation," said the doctor. "Now, I admit all that you have said about the moral sense with this reservation, that I fail to see it points to God. Here we are in this world, creatures of circumstances, a superior kind of animal, amongst the highest forms of present development. Impulses, passions, love of truth, of goodness, of the highest and best, all these are the forces of development. Nothing is so clear nowadays as growth. The whole world is in process of evolving itself, man himself included. And I don't see why this part of my nature which bids me do right and seek the highest, should not be only the latest form of natural forces. We talk of 'spirit' and 'matter', but we don't know either yet. They are useful terms, I admit; but I would prefer to call spirit 'invisible force.'"

"I don't mind what names you call things," said Father Raynor, "provided you recognize the difference between their

states and functions. But to reduce everything to the world of nature or to what is called 'naturalism' is not to explain the very thing that needs explanation. It is worse than that; it is to set nature against herself, for one force would induce a course of conduct which runs counter to that induced by another. We cannot get away from the dualism of nature and morality. There is a constant conflict between them. Morally, nature does not respond to our highest loves and desires; she mocks at them, or, at best, she is indifferent. Natural, ethical force is a contradiction. Even Huxley himself has admitted the opposition, and the inability of explaining it in terms of natural science. The very existence of the moral law is inexplicable. If we are products of one great evolving force, then there should be no such thing as 'obligation', or 'duty', and our relation to the law of our life is no different from that of other beings."

"It is different," argued the doctor, "just because we, as men, are the highest in the scale of life. You cannot, however, deny that conscience has had a history, though it has not been called by this name in its earliest stages. The instinct of the brute leads him by associations and some natural sense to avoid pain and seek pleasure. A child in its infancy is little better, till, as we say, conscience dawns upon him. It is a quick process; it passes through all the stages of development in life, gathering the fruit of a rich inheritance, from the long line of ancestry. Parental authority, and education and public opinion and social or civil law inform the will till it makes for the good of society. And . . ."

"My dear friend," interrupted the priest, "trace back conscience as far as you can. I don't for a moment deny the successive stages leading up to it. But its antecedents—I don't care how conscience dawned; I look at it such as it is, not in its germ, but in its ripest manifestations, and here I find it utterly unlike anything that has gone before it. I find myself on a higher plane, with an entire set of new relations, to which nothing corresponds in the physical world; and I cannot understand my sense of 'Duty' and 'Obligation', or why there should be such a question as right and wrong and justice, if there is not a living Power above us, which has a claim on us, and which will finally give to each his deserts."

"But," objected the doctor, "your inability to understand morality without God does not prove that God exists."

"Of itself, it does not," observed the priest; "but when it is taken in conjunction with an intuitive belief, which answers to an essential, practical need, it is sufficient. Every other construction which has been placed upon it is, exclusive of God, incomplete. For this great truth of God's existence is the offspring of our moral nature. Reason may work round it, and attempt to justify it, but it can never found it. Even the great Thomistic proofs are only persuasive and probable arguments, except in their accumulative value. The real proof is that which appeals to your moral sense. I cannot speak this proof to you. It is found not in ideas or abstractions, but in experience of real life. And if you do not find it within, go out among your fellow-creatures amidst scenes of misery and affliction, and look and listen; and here and there you may catch glimpses of the Truth from the faces of those whose nature, higher, nobler, purer than your own compels you to look up and to reverence. You see before you a victim of misfortune or cruel injustice, his native rights denied him, his power of redress and appeal broken by man's selfish tyranny; and beneath the drawn, haggard, tortured features is a gentle composure, a patient trusting spirit and a light of faith which transforms the spectacle of wretchedness into a heavenly vision. Here is the truth which no culture, no science or philosophy can ever teach. It is the living touch of reality, the Divinity itself spelt not in terms of cut and dried logic, but in the illogical combinations of peace and suffering, joy and sorrow, happiness and misery. A dream? A mere ideal? Yes, an ideal, in so far as we are ever aspiring to and never wholly attaining it, but one which is also real, which is the Supreme Reality. Unless it is so, human nature is a lie to itself. If it were unreal, it could never speak to us, move and raise us as it does; it could never inspire the heights of self-sacrifice, and breathe the sense and assurance of victory in the midst of utter outward defeat, and sustain the soul in peace and love, when all human supports fail."

"I do not see," the doctor objected, "that a man's belief in God can alone account for this. Have we not many instances of self-sacrifice on the part of those who admit no

God? To what lengths will enthusiasm for an idea go? Has not science had its heroes and martyrs? Have there been no atheistic patriots who have laid down their lives for their country? And in the hospitals I have seen many a poor stricken soldier in excruciating suffering, and here and there were those who had no faith at all, and who were as patient and as brave as the greatest believer amongst them."

"I question their entire want of faith," replied Father Raynor. "This enthusiasm for an idea or principle, for science or country, what does it mean? A bare idea alone cannot explain it. The paramount objects of their loyalty were not simply propositions or mechanical results, or this material country or universe. There was something higher than all these. Surely it was devotion to truth and goodness, which was for them the highest and best under the forms they conceived it. Though they may not have been conscious of it, that was their religious faith. Whether a man professes to believe in God or not is beside the point. The hero or martyr who swerved not from what he felt to be true and right, though he be called an atheist or agnostic or infidel, gave evidence of a loyalty to the inner reality of things, which we call God. It is this which draws our admiration and reverence. The action itself does not inspire us; it might be done by a madman, or under some physical compulsion. It is the consciousness and voluntariness of the act, proceeding from the highest in man and speaking to the highest in us. As we look at it, it ceases to be a mere act, and becomes a witness to a Power, stronger than this life can contain."

"If you identify God with Truth and Justice, then, I quite agree with all you have said. And so, it matters little which a man reveres, since either can inspire the same noble lives and sacrifices. Personally I revere the Truth."

"Don't let us quibble over words," said Father Raynor, "only if I speak of Truth, it must be the supreme, living and loving Truth. Your poor sufferer in the hospital would benefit by nothing less. Imagine the ministering priest of Atheism benevolently soothing the sorrows and ills of humanity: 'My friend,' he says, 'don't worry; life is short; your sufferings may be keen, but thanks be to Nothing, like all things else, it will have an end. So cheer up; what has to be, has to be,

and that is about all I can say.' And the poor patient turns round and faces the blank wall, and murmurs in his heart 'Then, be damned to you!'"

V.

"Probe and search. Dig deep into the world, and trace back and back all custom and knowledge and every species of being. That is what Science cries. But, however deep it digs, it never finds the Treasure; however far back it traces, it never finds the Origin. Don't talk of progress! We don't progress by going down backward; that's retrogression and science. It levels all things to animals and stones. We are no better than the mud under our feet. How can there by any higher or lower, if there is no highest? It's a dead world you look at, Doctor, and you're a dead and living contradiction—dead to reality and alive to unreality."

These words were flung at the doctor by an old friend of his, whom he had invited to spend the evening in company with the priest. Father Raynor was pleased to meet him; the more so, when he perceived the great contrast he presented to the doctor's matter-of-fact character. For Harold Edgars was a musician by profession, and, like most artists, was of a nervous and highly sensitive temperament. He was easily excited, and the three friends had only just resumed the old subject, when he pounced upon the doctor.

"It's not so bad as all that, Harold, surely," said Dr. Werthell. "What would you do without the benefits which science brings? To take my own science only, doesn't it relieve and cure the ills of mankind?"

"Science cure the ills? It multiplies them. Better let the patients die than live to suffer again in your dim and dull prison. Science a reality? It is the greatest phantom of unreality. What wilder dream or delusion than the spectre of Science putting out the light to find its own corpse! The only pity is, it is not conscious of its own corruption."

"Corruption and death!" exclaimed the doctor. "These are its greatest enemies. It wants to clean the world, not defile it, to make it healthy and habitable, a veritable Garden of Eden."

"If it hadn't been for your abominable Science, we would never have lost that Garden. Our cursed parents were too prying. They wanted to smell and taste, and the sweetness of the experiment turned into bitterness. And Science has been vainly trying to undo its dirty work ever since. Isn't that right, Father?" he asked, turning to the priest for approval.

"Well, it is rather stretching the meaning of science," replied Father Raynor; "but I partly agree with you, though you do seem a little too hard on it. After all, science has its uses."

"Yes, to those who are alive to them, who stand above it, and see beyond it. But the doctor here draws a boundary line round the sensible and intelligible world. He talks of the world of Science and makes himself a part of it. But how a part can know the whole, for the life of me I can't conceive. . . . My dear Doctor," he said, after a brief pause, "can't you see your soul?"

"I am sorry I have never yet seen it," replied his friend, "but certainly, I am conscious of a life-principle within me."

"Thank God for that," exclaimed Harold. "That life-principle is your real self. It has gone on as a permanent unity throughout your whole life, surviving all changes in body, in character, in experience, undisturbed by all the vicissitudes of life within and without. I congratulate you; but believe me, Doctor, I am conscious of a similar principle within myself."

"I haven't the smallest doubt," said the doctor.

"That is my soul. I don't know what it's made of, and I don't care what you call it. All things have souls, men, cows, cabbages and stones—only we top the scale. But the great thing about the soul of man is that it is not merely self-centred, but that it goes outside to seek other souls, under the influence of love, its noblest force. There is something outside which draws it, and that is Beauty, a soul of Beauty. There is beauty in all things, even in a stone; it is only our dullness of perception that fails to respond to it. But the love of Beauty is in all men, and in some it is so intense that it refuses to be let alone; it flows through every fibre of their being, and bursts forth in one form or another of self-expression. It speaks through eyes and ears; it puts pen to paper, and manipulates words and sounds and colors to express it. Hence the creation

of art, the attempt to respond to the Supreme Beauty which lies behind this material and human world."

"Now, my dear fellow," said the doctor, "you surely don't wish us all to be artists."

"Not professionally, by any means," replied Harold; "but I do say we should all seek the beautiful. The curse of many professions is that they tend to kill the natural perceptions, the finer, spiritual perceptions, as Darwin, for instance, admitted was his own case. And what a wealth of inspiration is hereby lost! Look at the beauty and love of nature in every aspect presented to us, in the splendor of her natural qualities, in all her sounds and colors, and forms and shapes, in her order and magnitude and proportion. And she wants man, his love, his soul. She calls out to him, appeals to what is best in him, touching a chord of sympathy and understanding, giving and taking in common reciprocal action a higher life and love. Without man she is starved. Were she bereft of her crowning jewel, the consummation of her creation, I would picture her desolate and unreal; and yet you, Doctor, will deny her this return, and lead the prosaic life of a working machine."

"Of course, Nature is very beautiful; but there are a great many ugly spots on it which I don't at all like. I'm afraid your Supreme Beauty has a most malignant rival, which. . . ."

"Oh, I know what you mean," Harold interrupted, "diseases, disorders, and decay. I don't, of course, I can't deny them. But, I would not call them ugly spots. Ugliness is the work of man's bad taste. There is no ugliness in Nature, though there are many dark, secret mysteries; but they have their place in the universal Order. We haven't found it yet; that's all."

"Perhaps," said the doctor, "you will never find it out. Still, you have a happy outlook. Stick to it, Harold, but for goodness' sake, don't be deceived by mere ideals. What do you say, Father?"

"Well, candidly," replied Father Raynor, "I think he is just as entitled to his world of beauty as you are to your world of knowledge. You both start from similar bases, only you shoot off in different directions. You both assume that the world is conformable to a natural demand. In fact, I think that of the two you are in the worse position."

"Come," objected the doctor, "if I have ideals, at any rate they are adjusted to facts, whereas our friend's are the outcome of imagination, pure and simple."

"No," rejoined Father Raynor; "you have no more right to deny the objectivity of his world than he yours. To do so is to involve yourself in a most illogical muddle. For at bottom, are you not both satisfying a natural desire, he, the desire for beauty, and you, the desire for knowledge? So you have a little emotion, Doctor, after all."

"And a great deal of bad taste," added Harold, "or you would appreciate the beauty even of knowledge, and thus gain a true knowledge of the beautiful."

"I do appreciate beauty, Harold, when I see it. I don't wish for a moment to disparage it in any shape or form; and I recognize its refining and uplifting value. But you must not place it on the same footing with science."

"God forbid that I ever should!" exclaimed Harold. "That is what you are doing; and you discredit it, because it is not on the same footing. That is where you fail, Doctor. You make the world conformable to our intellectual capacity, and leave it utterly discordant with the rest of our nature. You see one side of it only."

"Let the Father turn it round; that will be fair, and we may then have a general view."

"It is rather difficult," said the priest. "The world is too big, and I am inside, as a tiny particle. So I can't get round it; but I know the little part of it in which I live; and somehow I believe that there is not much difference between it and the rest of the world. And I believe that mind is greater than matter, and am so overcome by an irresistible sense of self-importance, that I am persuaded that I am even greater than myself."

"Well done!" said Harold; "that is most illogically true."

"In fact," continued Father Raynor, "I am so great that, though a tiny particle in the vast universe, I am certain that I can outstrip it, because I am absorbed in a life which is not wholly contained in it. For unless there is a Being, a Power in my life, which is not myself, which is at the same time over and above it, I cannot reconcile my sense of superiority to the world with my inability to control its issues."

"The whole question," said the doctor, "rests upon the validity of this sense of superiority."

"I maintain that this sense is as true a witness to an objective reality as your sense of an intelligible world, and Harold's sense of an objective beauty. I am convinced that it is stronger and more satisfactory; because it includes and explains both your ideals. To reduce knowledge to sense and intellectual perception is to miss the highest knowledge; and to confine onself to the beautiful without regard to the good and true, is to miss the highest beauty. The highest ideals should not conflict or be exclusive; they must unite. And so, personally, as a man and a Christian, I welcome all things good and beautiful and true. I look for the good not alone in the clean faces and healthy bodies and orderly manners of the well-to-do, but also in the sordid conditions of the poor; I look for the beautiful not so much in the productions of art as in the aspect of nature and the human life; and I seek the true not alone in abstract argument or in the adjustment of concrete facts, but in living actions, in what to you, Doctor, may seem to be often superstitious, eccentric and fallacious. Under an almost infinite variety of forms is the true and highest life made manifest. The spirit breatheth where it will; and if it move a poor ignorant peasant to fall down before a sculptured Madonna, or your Black Virgin, for instance, if that man is a Christian, I see in his action the embodiment of a profound religious sentiment. What matters it how crude may be his ideas? That impulse which prompts him thus to express himself in an appeal to a great power in a higher world, is one of the noblest impulses conceivable. There is nothing I abhor so much, in estimating the worth of an action, as that narrow utilitarianism which measures it by its outward, palpable effect, and condemns the natural expressions and generous impulses of loving hearts. Love knows no rule; and if it is true and beautiful and good, let it take what fantastic shape it likes; everything else is secondary."

"That is all very well," observed the doctor, "supposing your religious assumptions to be correct. Your ideals are very good and beautiful, but are they true?"

"True?" exclaimed Harold excitedly, "what sort of truth do you mean? Isn't a really beautiful thing true?"

"Not always, Harold," replied his friend, "a beautiful work of art may be and generally is a work of pure fiction."

"Yet," interposed Father Raynor, "it's inspiration is ultimately rooted in fact. And the beauty itself will never deceive us when it is taken in conjunction with the good."

"Artistic beauty," said Harold, "is the attempted response to a Soul of Beauty which pervades and transcends the world. That Soul shines upon the very face of Nature in all her magnificence of expression. It's not a dream, Doctor; I am wide awake; and I am just as conscious of this Great Presence as I am conscious that I see the mountains and trees and green fields."

"Then you have an impressionable nature and a very vivid imagination," said the doctor.

"It may be," Harold remarked; "but all the same there is something there to impress me."

"You may not be impressionable in the same way, Doctor," said Father Raynor, "but I still believe you are impressionable in the realm of scientific truth, for instance. You would know nothing of your concrete, material world if you were not impressed. The only pity is, we have not all a perfectly balanced nature so as to be equally impressed by beauty, truth, and goodness; then, I think, we should harmonize the three together and see them but as different aspects of One Supreme Reality."

VI.

"Religious faith," said Father Raynor to his friend on a later occasion, "is always a free act; and all that apologetics can do is to remove some difficulties and lead men on, to put them in a position to see the truth and to wish to possess it, to lead them to a point where their reason tells them that it is unreasonable to reject that to which their whole soul inclines."

"I grant you," said the doctor, "that we come to a point where we must acknowledge that we can reason no more; but what makes us accept?"

"Evidence, my dear friend," replied Father Raynor.

"Yes; but what is evidence to one is not always evidence to another."

"Precisely," added the priest. "Certain conditions are required. And here we touch upon the main theme, the question of moral dispositions. Even in scientific reasoning, I think you will allow that one's dispositions play an important part."

"Certainly; I must apply myself, direct my attention, and so on. If I am distracted, I may lose an important thread. Moreover, I must be interested and . . ."

"With regard to religious truth," the priest interrupted, "this is still more the case, because it embraces, not the intellectual alone, but the will and heart also; in fact, the whole of our conscious, active life. Accordingly, a man must be good and sincere, active and interested—do what he can to find out the good and true, and even sacrifice everything, if necessary, in pursuit of it. He must acknowledge his weakness, his own limitations. He must rid himself of prejudices, both of the mind and of the heart."

"I quite agree with all that," said the doctor, "and I would like to add, that he must not allow his judgment to become clouded by passion. He must keep his head cool, and not lose his self-possession. For I can't help thinking that moral dispositions, however necessary to some extent, are apt to play us tricks. And if you attach such importance to sentiment and emotions, I would like to ask, are they reliable? Do they not provide a natural home for illusion? One man is disposed to accept certain things as true, precisely because he is predisposed, because he is partial to them, prejudiced. Thus, he naturally listens to everything that supports them, and turns a deaf ear to all that goes against them. He is hardly fair."

"If we yielded to a belief under the influence of emotions alone, we would be the sport of the winds. But I do not exclude reason. For instance, it is just my reason which leads me to conclude that the moral truths can only be appreciated by realizing them in practice. The proof of the pudding is in the eating; and the moral truths must be lived to be known. It's my reason that tells me that. It tells me also that everything related to them must take a moral character. It is always a guide and exercises control."

"So you have to fall back on reason as the last resort, after all," said the doctor, "and that is just what I want. Give me sufficient reasons for faith, and then you needn't bother about sentiment at all."

"But you can't dispense with sentiment," Father Raynor said somewhat impatiently. "No amount of pure reason will ever be sufficient. Exclude sentiment, and you have no reason at all. Intellect and the will work together. I am not a fideist to make faith a matter of pure sentiment; nor a rationalist to try and turn it into reason. We can't cut up the soul into pieces, and separate one faculty from another. There is an indissoluble union between them. It is one principle with different functions."

"Which is the highest function?" asked the doctor.. "Is it not the one which guides and controls the rest?"

"I think the highest is the will," replied the priest. "The will enlightened by reason. But I don't want to go into any distinctions. I simply say that to know moral and religious truth, you must be morally disposed."

"But the worst of it is," said the doctor, "that these moral dispositions don't lead all men to the same truth. For instance, suppose we take two men, equally good and sincere, and of equal learning and ability; yet one affirms a moral truth which the other denies. If so much depends on sincerity and goodness of will and life, must we conclude that both are right, and that truth is self-contradictory? But that is ridiculous."

"What do you mean by the equality between these two men?" Father Raynor asked. "For since it is a question of the good will, we must take into consideration not only the present state of a man, but his past as well."

"We will suppose, then, that they have both been all their lives sincere," replied the doctor.

"If the past had been exactly the same for each, then, obviously, there would be no difference: they must both agree. But that is impossible. So the only conclusion I can come to is that the man whose past has allowed him to be free of prejudice, has left him an open mind and heart, and has taught him to see and hold the truth, will affirm. The other who denies, has not such a past."

"So the truth is the privilege of a few, and not of all."

"It is the possession of all who live according to the highest law of their being."

"And so, you conclude," said the doctor, "that those who deny moral truth, have not lived according to their conscience."

"No, no," said the priest; "for there is such a thing as good faith and sincere error. But if you refer to the primary truths of morality, then, I say that no man can be ignorant of them. Eyeryone must know them. I don't mean they must have a true notion or idea of them, or be able to explain them—all of which is the result of reflexion. There is a primitive knowledge, which is contained in a sentiment or experience. This sentiment of goodness, of right and wrong, is part of our nature."

"In that sense, I quite agree," said the doctor.

"There is also a knowledge," continued the priest, "which succeeds or grows out of this primitive experience. It grows according as the good will follows the light of conscience. As I have said, this knowledge is not fixed in ideas or abstractions. It moves; it lives and expands. It is too big to be enclosed with propositions or formulae. It is independent of character, ideas, or outward conditions. It may exist in men in all other respects totally different. Thus it is a principle of harmony amidst diversity."

"But if the good will is everything, how do you account for error?"

"There is no error in the good will," replied the priest; "it arises from a second knowledge, from the understanding and interpretation of the moral life. Here we encounter many obstacles to true knowledge. Ignorance, education, prejudice, environment, and so on, prevent men seeing the full meaning. As a Catholic, for instance, I can quite understand a Protestant in good faith as regards what I should call his erroneous doctrine. I can understand, also, a man in good faith rejecting or denying God as represented in thought; but I cannot see how any man can deny Him absolutely without fault. If he has nothing else but the moral ideal before him; that ideal of justice and goodness is God. And if he is faithful to this ideal, he will grow in knowledge, more and more explicit. He can't remain stationary or indifferent; for the good will would not be good, if it did not lead him to follow the light and learn."

"You make it rather an individual affair," remarked the doctor, "each one for himself. But, besides this principle of harmony among all men of good will, surely there should be a principle of harmony in the acceptance of what this good will

implies. I mean that if the moral truths have objective value, we ought to be able to establish it."

"We can establish it; only please remember, once again, that there is no fixed, definite demonstration, like that of mathematics, for instance. The moral proofs appeal not to the reason alone, but to our whole being, and personality. If a man fails to appreciate those proofs, he should revise them, and ask himself not only if his understanding has been at fault, but if his heart is right, if his whole life has been well spent. For this reason, Doctor, the moral dispositions are, so to say, the chief faculty which is able to grasp and complete any proof that is offered."

"But no two persons have the same state of soul, or the same dispositions," said the doctor; "by what right, then, do you impose on others the truths of which your own dispositions have led you to a conviction?"

"By the same right," replied the priest, "which justifies me in attributing to them a nature like my own. If my conscience were entirely subjective and not also a witness to an authority outside and above it, its approval or condemnation should fall upon my own thoughts and actions alone. But it is not thus confined to my own personality. It pronounces upon the actions of others as well, by reference to a rule which it has not made itself, but which it has discovered, and knows to be sovereign over all."

"At the same time, is it not you who judge, and not the moral rule? Or do you pretend to know the rule, and be the rule yourself?"

"Certainly, my conscience is a rule, but not the supreme rule. Its whole existence is found in its relation to another, higher than itself."

"Very well, then," said the doctor, "where is this supreme authority? What do you know of it? How can you produce it?"

"I cannot produce it in its entirety," replied Father Raynor, "because it is not fixed or stable. It is too great even for the world to contain it. It is for me an ideal, which enlightens my reason and conscience, and sends me outside to realize it. The truths it approves are also too big for the world wholly to grasp. But there are fragments scattered

here and there, and these I try to find and gather up. My conscience is my guide, and throws its light upon them, and makes them shine with a higher than natural brilliancy. In one I see Purity, in another Patience, in a third Justice, and so on one after another I catch glimpses of a living Truth. And with my conscience approving, I know and love it in one and the same act; I am drawn to it; I wish to be like it, and possess it. If I refuse it, then, I am not following what my good will and judgment pronounce to be the better way."

"And how far will it take you?" asked the doctor.

"I don't know," replied the priest. "I can't see the distant shores. But I know that I am on the way, when I respond to the call of life. Happiness, goodness, justice, the highest and the best, unite together in one supreme reality, which is God. We must subject our reason, will, and all our powers to these great ideals, for this subjection is the gateway to the knowledge of God and to the assurance of Faith. We must conform to the Supreme Will."

"But we must know first what is His Will," said the doctor.

"Exactly; we must seek and learn. We must use our reason and the reasons of others; we must learn from our lives, and from the lives of others. But so varied and complex are these reasons and lives, that we need some exterior rule or authority, which is the expression of right thoughts and conduct. And needless to say, Doctor, that authority, for me, is found in the Church to which I belong. Nowhere else do I find personal liberty and authority in such harmony. But it is by the first that I accept the second. It is from my own personal conviction, and by the exercise of my own personal liberty, that I consent and submit to the authority of the Church."

"And every other church you condemn," added the doctor.

"Naturally," replied the priest; "I cannot do otherwise if I sincerely believe my own to be true. But I do not condemn the members of other churches, as though they were blameworthy. It is the error I reject. If there is anything else I blame, it is bad dispositions, the neglect of the duty to seek the Truth in every way to the best of one's ability. But that is a matter which rests with themselves and God."

JAMES PITTS.

London, England.

Analecta.

ACTA BENEDICTI PP. XV.

EPISTOLA ENCYCLICA

DILECTIS FILIIS DOCTORIBUS ET ALUMNIS LITTERARUM ARTIUMQUE OPTIMARUM ORBIS CATHOLICI, SAECULO SEXTO EXEUNTE AB OBITU DANTIS ALIGHERII.

BENEDICTUS PP. XV.

DILECTI FILII, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

In praeclara summorum copia hominum, suo splendore et gloria fidem catholicam illustrantium, qui cum in omni genere, tum praesertim in litteris disciplinisque optimis ita sunt versati ut, immortalibus facultatis suae editis fructibus, de civili societate aeque ac de Ecclesia bene meruerint, singularem plane Dantes Alighierius locum obtinet, cuius ab obitu plenus mox erit annus sexcentesimus. Profecto huius viri praestantia excellens numquam fortasse alias testatior fuit quam hoc tempore; nam ad eius ornandam memoriam non modo sese alacris comparat Italia, cui de tali sobole gloriari licet, sed apud omnes, quotquot sunt, excultas ad humanitatem gentes novimus propria quaedam constituta esse eruditorum consilia ob eam causam, ut hoc humani generis insigne decus communi orbis terrarum praeconio celebretur.

Iamvero tam mirifico quasi choro bonorum omnium non solum non deesse Nos decet, sed quodammodo praeesse: quandoquidem Alighierium in primis et maxime Ecclesia parens

agnoscit suum. Cum igitur sub exordium Pontificatus epistolam ad Archiepiscopum Ravennatium dederimus de templo in Aligherii saecularia decorando, quocum monumentum sepulcri eius continens est, nunc, ea ipsa sollemnia tamquam auspicantibus, visum est Nobis, dilecti filii, qui, Ecclesia advigilante, in litterarum studiis versamini, vos alloqui universos, quo faciamus vel planius, quanta intercedat Alighero cum hac Petri Cathedra coniunctio, quamque sit necesse laudes, tanto tributas nomini, in fidem catholicam haud exigua ex parte redundare.

Ac primum, quoniam hic noster in omni vita catholicam religionem in exemplum est professus, ipsius votis consentaneum videtur, quod intelligimus futurum, ut, religione auspice, sollemnis eius commemoratio fiat, et ea exitum quidem Ravennae habeat ad Sancti Francisci, sed initium capiat Florentiae ad Sancti Ioannis, de qua aede pulcherrima ipse, prope iam acta aetate, acri cum desiderio recogitabat exul, optans scilicet et cupiens ibidem poeticam lauream de salutaris lavacri fonte suscipere, ubi infans rite fuisset ablutus.—Cum in eam incidisset aetatem, quae philosophiae divinarumque rerum studiis floreret, doctorum scholasticorum operâ, qui lectissima quaeque a maioribus accepta colligerent, subtiliterque ad suam rationem revocata posteris traderent, is, in magna varietate disciplinarum, secutus est maxime Thomam Aquinatem, Scholae principem; eoque magistro, cuius angelica mentis indoles nobilitata est, fere didicit quidquid philosophando ac de divinis rebus disputando didicit, cum quidem nullum cognitionis scientiaeque genus negligeret, multusque esset in Sacris Scripturis atque in Patrum libris pervolutandis. Ita quavis a doctrina instructissimus, in primis autem christianae sapientiae consultus, cum mentem appulisset ad scribendum, ex ipso religionis regno materiam versibus tractandam paene immensam planeque gravissimam sumpsit. In quo quidem huius incredibilem magnitudinem et vim ingenii mirari licet; sed simul est ante oculos, multum ei roboris a divinae fidei afflatu accessisse, eoque factum esse, ut suum ipse opus maximum traditae divinitus veritatis splendore multiplici non minus, quam omnibus artis luminibus distingueret. Etenim haec, quae merito appellatur divina, Comoedia omnis, in iis ipsis quas habet multis locis vel fictas res et commenticias, vel recordationes mortalis vitae, eo demum spectat, ad iustitiam efferendam

providentiamque Dei, mundum et in cursu temporum et in aeternitate gubernantis, hominibusque tum singulis tum consociatis aut praemia tribuentis aut poenas, quas meruerint. Quare, congruenter admodum iis quae catholica fide creduntur, in hoc nitet poemate et unius Dei augusta Trinitas, et humani generis ab Incarnato Dei Verbo facta Redemptio, et Mariae Virginis Deiparae, caelorum Reginae, benignitas summa ac liberalitas, et sanctorum angelorum hominumque beatitudo superna; cui quidem e regione opponuntur apud inferos supplicia impiis constituta, interiecta inter utrumque locum sede animarum, quibus, suo tempore expiatis, aditus in caelos patefiat. Atque horum ceterorumque catholicorum dogmatum in toto carmine sapientissimus quidam contextus apparet.—Quod si de caelestibus rebus scientiae pervestigatio progrediens aperuit deinceps eam mundi compositionem sphaerasque illas, quae veterum doctrina ponerentur, nullas esse, naturamque et numerum et cursum stellarum et siderum alia esse prorsus atque illi iudicavissent, manet tamen hanc rerum universitatem, quoquo eius partes regantur ordine, eodem administrari nutu, quo est condita, Dei omnipotentis, qui omnia, quaecumque sunt, moveat et cuius gloria plus minus usquequaque eluceat: hanc autem terram, quam nos homines incolimus, licet ad universi caeli complexum iam non quasi centrum, ut opinio fuit, obtinere dicenda sit, ipsam tamen et sedem beatae nostrorum progenitorum vitae fuisse, et testem deinde tum eius, quam illi fecerunt ex eo statu, prolaptionis miserrimae, tum restitutae, Iesu Christi sanguine, hominum salutis sempiternae.—Ergo triplicem animarum vitam, quam cogitatione finxerat, sic explicavit, ut declarandae, ante extremum divini iudicii diem, vel damnationi reproborum vel piorum manium purgationi vel beatorum felicitati clarissimum lumen ab intima fidei doctrina petere videatur.

Iam vero ex iis quae cum in ceteris scriptis, tum praesertim in tripartito tradit carmine, haec potissimum putamus bono esse posse hominibus nostris documento. Primum Scripturae Sanctae summam deberi a christianorum quoque reverentiam, summoque cum obsequio oportere accipi quidquid eâ contineatur, ex eo confirmat quia *quamquam scribae divini eloquii multi sint, unicus tamen dictator est Deus, qui beneplacitum suum nobis per multorum calamos explicare dignatus est.*[1] Quod

[1] Mon. III, 4.

sane pulcre est verissimeque dictum. Itemque illud, *vetus et novum Testamentum, quod in aeternum mandatum est, ut ait Propheta,* habent *spiritualia documenta quae humanam rationem transcendunt,* tradita *a Spiritu Sancto, qui per Prophetas et Hagiographos, qui per coaeternum sibi Dei Filium Iesum Christum et per eius discipulos, supernaturalem veritatem ac nobis necessariam revelavit.*[2] Rectissime igitur de eo quod mortalis vitae cursum sequetur, aevo sempiterno " nos certum habemus, ait, ex doctrina Christi veracissima, quae Via, Veritas et Lux est: Via quidem, nam ea ipsa ad immortalitatis beatitudinem nulla re impediti contendimus; Veritas, quia omnis est erroris expers; Lux, quia nos in mundanis inscitiae tenebris illuminat." [3] Neque is minus colit atque observat *veneranda illa Concilia principalia, quibus Christum interfuisse nemo fidelis dubitat.* Ad haec, magni etiam ab eo fiunt *scripturae doctorum Augustini et aliorum, quos,* inquit, *a Spiritu Sancto adiutos qui dubitat, fructus eorum vel omnino non vidit, vel, si vidit, minime degustavit.*[4]

Ecclesiae vero Catholicae auctoritati mirum quantum tribuit Aligherius, quantum Romani Pontificis potestati, utpote ex qua quaevis Ecclesiae ipsius leges et instituta valeant. Quare nervose illud christianos admonet, cum utrumque Testamentum habeant simulque Pastorem Ecclesiae a quo ducantur, his ad salutem adiumentis contenti sint. Ecclesiae igitur malis sic affectus, ut suis, omnemque christianorum a summo antistite defectionem deplorans et exsecrans, Cardinales Italos, post Apostolicam Sedem Roma translatam, ita alloquitur: *Nos quoque eundem Patrem et Filium, eundem Deum et hominem, nec non eandem Matrem et Virginem profitentes, propter quos et propter quorum salutem ter de caritate interrogato, dictum est: Petre, pasce sacrosanctum ovile; Romam, cui post tot triumphorum pompas et verbo et opere Christus orbis confirmavit imperium; quam etiam ille Petrus et Paulus, gentium praedicator, in Apostolicam Sedem aspergine proprii sanguinis consecrarunt; quam nunc cum Ieremia non lugendo post venientes, sed post ipsum dolentes, viduam et desertam lugere compellimur; piget, heu, non minus quam plagam lamentabilem cernere haeresum!.*[5] Itaque Ecclesiam Romanan vel *matrem piissimam,* vel *Sponsam Crucifixi* nominat, Petrum

[2] Mon. III, 3, 16. [3] Conv. II, 9. [4] Mon. III, 3. [5] Epist. VIII.

autem, traditae a Deo veritatis iudicem falli nescium, cui de rebus, aeternae salutis causa, credendis agendisve, ab omnibus sit obedientissime obtemperandum. Quapropter, quamvis Imperatoris dignitatem ab ipso Deo proficisci existimet, haec tamen *veritas*, inquit, *non sic stricte recipienda est, ut Romanus Princeps in aliquo Romano Pontifici nonsubiaceat; quum mortalis ista felicitas quodammodo ad immortalem felicitatem ordinetur.*[6] Optima enimvero plenaque sapientiae ratio, quae quidem si hodie sancte servetur, fructus sane rebus publicis afferat prosperitatis uberrimos.

At in Summos Pontifices sui temporis perquam acerbe et contumeliose est invectus. Scilicet in eos, a quibus de re publica dissentiebat, cum ea parte, ut opinabatur, facientibus, quae se domo patriaque expulisset. Atqui ignoscendum est viro tantis iactato fortunae fluctibus, si exulcerato animo quicquam fudit, quod transisse videtur modum: eo vel magis quod ad iram eius inflammandam non est dubium quin hominum, ut assolet, male de adversariis omnia interpretantium, rumores accesserint. Ceterum, quoniam—quae est mortalium infirmitas —" necesse est de mundano pulvere etiam religiosa corda sordescere,"[7] quis neget nonnulla eo tempore fuisse in hominibus sacri ordinis haud probanda, quae animum eius, Ecclesiae deditissimum, aegritudine molestiaque afficerent, cum eadem viris, vitae sanctimonia praestantibus, graves, ut accepimus, querimonias expresserint? Sed enim, quicquid in sacro ordine, seu recte seu perperam, reprehendit indignabundus ac vituperavit, nihil umquam tamen detractum voluit de honore Ecclesiae debito, nihil de Summarum Clavium observantia: quamobrem in politicis suam propriam tueri sententiam instituit *illa reverentia fretus, quam pius filius debet patri, quam pius filius matri, pius in Christum, pius in Ecclesiam, pius in Pastorem, pius in omnes Christianam religionem profitentes, pro salute veritatis.*[8]

His igitur religionis fundamentis cum omnem sui poematis tamquam fabricam excitaverit, mirum non est, si quasi quendam catholicae doctrinae thesaurum in eo conditum reperias, id est cum philosophiae theologiaeque christianae sucum, tum etiam divinarum summam legum de ordinandis administrandisve rebus publicis: neque enim is erat Aligherius, qui, pa-

[6] Mon. III, 16. [7] S. Leo M. Serm. 4 de Quadrag. [8] Mon. III, 3.

triam amplificandi causa vel principibus gratificandi, negligi posse diceret publice iustitiam Deique ius, cuius in conservatione probe sciret civitates niti maxime et consistere.

Quare ab hoc Poeta mirificam quidem, pro eius excellentia, licet oblectationem petere, at non minorem fructum et eum ad eruditionem simul artis atque ad disciplinam virtutis aptissimum; modo, qui eum adierit, vacuo sit praeiudicatis opinionibus animo studiosoque veritatis. Quin, cum e nostris non pauci numerentur boni poetae qui omne ferre punctum, ut dicitur, videantur, miscentes utile dulci, habet hoc Dantes, ut singulari lectorem et imaginum varietate et colorum pulcritudine et sententiarum ac verborum granditate capiens, ad christianae sapientiae amorem alliciat atque excitet: ipsumque nemo ignorat aperte professum, ea se mente hoc carmen composuisse, ut aliquod praeberet omnibus vitale nutrimentum. Itaque scimus nonnullos, vel recenti memoria, qui remoti a Christo, non aversi essent, cum huius praecipue lectione studioque tenerentur, divino munere, veritatem primo suspexisse catholicae fidei, ac subinde se in Ecclesiae sinum libentissime recepisse.

Quae hactenus memorata sunt, satis ostendunt quam sit opportunum per haec saecularia toto orbe catholico optimum quemque eo fieri alacriorem ad retinendam, fautricem bonarum artium, Fidem, cuius haec ipsa virtus egregie, si unquam alias, in Aligherio spectata est. Etenim in eo non modo summa ingenii facultas efficit admirationem, verum etiam immensa quaedam magnitudo argumenti, quod divina ei religio ministravit ad canendum; et is quod habuerat a natura tantum acuminis, diu quidem multumque exemplarium veterum contemplatione limavit, sed eo magis exacuit Ecclesiae Doctorum et Patrum disciplinis, ut diximus; quae res ei tribuit, ut cogitatione et mente multo evolare altius latiusque posset, quam si naturae finibus, exiguis sane, se continuisset. Itaque eum, quamquam a nobis tanto saeculorum intervallo seiungitur, huius paene aetatis dixeris esse, certe longe recentiorem quam quemquam ex his, qui nunc sunt, cantoribus vetustatis eius quam Christus e Cruce victor de medio pepulit. Eadem omnino spirat in Aligherio, atque in nobis pietas; eosdem habet sensus religio; iisdem tamquam velaminibus utitur "allata nobis de caelo veritas, qua tam sublime evecti sumus." Haec eius nobilissima laus est, christianum esse poetam, id est christiana instituta, quorum contemplaretur toto animo speciem ac for-

mam, de quibus mirabiliter sentiret, quibus ipse viveret, divino quodam cecinisse cantu; quam laudem qui inficiari non dubitant, omnem Comoediae religiosam rationem commenticiae cuidam fabulae comparantes, nulla veritate subiecta, ii profecto id inficiantur quod est in Poeta nostro praecipuum, et ceterarum eius laudum fundamentum.

Ergo, si tam magnam honestatis amplitudinisque suae partem debet catholicae fidei Dantes, iam ut alia omittamus, vel hoc uno exemplo illud confirmare licet, tantum abesse ut obsequium mentis animique in Deum ingeniorum cursum retardet, ut incitet etiam et promoveat: item iure colligitur, quam male consulant progressioni studiorum et humanitatis, qui nullum in iuventutis institutione patiuntur esse Religioni locum. Dolendum est enim disciplinam, qua publice studiosa iuventus instituitur, eiusmodi esse solere, quasi nulla sit Dei habenda homini ratio, nulla earum omnium, quae supra naturam sunt, rerum maximarum. Nam, sicubi "poema sacrum" non habetur scholis publicis alienum, quin etiam in libris numeratur qui sunt studiosius perlegendi, at vitale illud nutrimentum, cui ferendo natum est, plerumque minime affert adolescentibus, utpote, disciplinae vitio, non sic animatis erga ea quae sunt divinae fidei, quemadmodum oportet. Quod utinam haec sollemnia saecularia id efficiant, ut, ubicumque datur opera erudiendae in litteris iuventuti, debito sit in honore Dantes, alumnosque christiana doctrina ipse imbuat; cui quidem in poemate condendo nihil aliud fuit propositum, nisi *removere viventes in hac vita de statu miseriae*, id est peccati, *et perducere ad statum felicitatis*, id est divinae gratiae.[9]

Vos vero, dilecti filii, quibus auspicato contingit, ut litterarum artiumque optimarum studia, Ecclesia magistra, exerceatis, diligite carumque habete, ut facitis, hunc Poetam, quem appellare christianae sapientiae laudatorem et praeconem unum omnium eloquentissimum non dubitamus. Huius enim in amore quo plus profeceritis, eo vos et perfectius ad veritatis splendorem vestros excoletis animos, et in Fidei sanctae obsequio studioque constantius permanebitis.

Atque auspicem divinorum munerum paternaeque benevolentiae Nostrae testem, apostolicam benedictionem vobis omnibus, dilecti filii, amantissime impertimus.

[9] Epist. X, § 15.

Datum Romae apud Sanctum Petrum, die XXX mensis aprilis MCMXXI, Pontificatus Nostri anno septimo.

BENEDICTUS PP. XV.

EPISTOLA.

AD MICHAËLEM S. R. E. CARD. LOGUE, ARCHIEPISCOPUM ARMACHANUM: DE NECESSITATE ET RATIONE PACIS INTRA FINES HIBERNIAE RECONCILIANDAE.

Dilecte fili Noster, salutem et apostolicam benedictionem. Ubi primum, cum arderet Europa bello, ad hanc Petri Cathedram, arcano Dei consilio, evecti sumus, non ignoras, summa virium contentione id Nos, pro apostolici officii conscientia, persecutos, ut, quoad possemus, maximis plurimisque mederemur malis, quae tam atrox conflictatio peperisset, et pacem inter homines denuo conciliaremus. Quodsi ad pacem restituendam nihil intentatum reliquimus, hortationes Nostras dolemus irritas haud semel cecidisse. Atqui, ut saepe iam diximus, civitates nec domi nec foris mansura tranquillitate fruentur unquam, nisi ad ea redierint christiana principia quae deseruerunt, quaeque instituto suo tradit Ecclesia. Interea vehementer angimur cum cogitamus, gentes adhuc non paucas earum premi mole miseriarum quae bellum sunt consecutae. Etsi enim arma fere ubique conquievere, ob extremam tamen penuriam rerum, quae ad vitam necessariae sunt, multi omnis sexus atque aetatis, iique innocentes, absumuntur; usquequaque vero, apud nationes etiam quae a certamine victrices discesserunt, ea apparent sollicitudinis atque anxietatis indicia quae optimum quemque futuros casus formidare iubent. In hoc autem aliquantulum consolamur, quod tenuiorum populorum inopiae, ex stipe tam liberaliter undique ad Nos missa, haud semel opitulari potuimus.

At cum omnium fere gentium angimur causa, tum maxime sollicitamur, dilecte fili Noster, condicione Hiberniae, quae, avitae fidei atque observantiae erga Apostolicam Sedem, vel impendio sanguinis, retinentissima, vastitatis hodie et caedium indignitatem patitur. Neque est profecto dubitandum, quin acerbissimi eiusmodi eventus sint magnam partem recenti bello tribuendi, unde nec populorum optatis factum est satis, neque ii pacificationis fructus exstiterunt quos populi sibi quisque

erant polliciti. Ceterum in publica contentione, quae apud vos agitur, Apostolicae Sedi, uti in ceteris eiusdem generis, deliberatum est neutri parti studere, quemadmodum, pro sua prudentia, fecit antehac constanter; qua tamen agendi ratione neutiquam prohibemur, quominus illud ominemur optemusque, atque etiam adversas imploremus atque obtestemur partes, ut contentionis istius furor quam primum considat, tamque magnam invidiae flammam stabilis pax sinceraque animorum excipiat necessitudo. Neque enim perspicimus, quid sit acerrima dimicatio utrique partium profutura, quando possessiones et praedia teterrime foedissimeque vastantur, vici, rura incenduntur, sacris nec locis nec hominibus parcitur, et utrinque ad internecionem, inermium saepe ac mulierum puerorumque, depugnatur.

Nos igitur, apostolici memores officii, eaque caritate permoti quae homines universos complectitur, Anglos Hibernosque cohortamur, ut velint aequo animo perpendere, sitne tempus ab inferenda vi desistere deque aliqua compositione agere. Qua in re opportunum fore putamus, si, quod insignes viri, iidemque rerum civilium peritissimi, nuper excogitarunt effectum detur: id est ut quaestio ab omni Hibernorum gente delecto cuidam hominum Consilio deferatur disceptanda; quod Consilium postquam suam aperuerit sententiam, viri utriusque partis auctoritate graviores in unum conveniant, et, rationibus iudiciisque suis ultro citroque propositis, aliquid communi consensu constituant ad rem, sincero reconciliationis pacisque sensu, dirimendam.

Interea, permagna cum animi voluptate accepimus, te, dilecte fili Noster, caritatis stimulis impulsum quae moras non patitur iubetque, omni partium opinionumque remoto discrimine, affectis egenisque hominibus opem ferri, consociationem quandam, a Cruce alba nuncupatam, constituendam curasse seduloque provehere, cuius est stipem iis iuvandis colligere qui vastationibus et violentiae motibus sint in angustias adducti. Neque minus laetamur, complures alios viros, etsi in religione et re publica dissidentes, tecum praeclara in hac amoris conspiratione consensisse, et communi implorationi vestrae generosos magno numero homines, non modo ex Hibernia, verum etiam ex aliis nationibus, miro animorum ardore esse obsecutos. Quibus quidem, ceterisque quicumque in hoc sanctissimum caritatis opus vel de sua re contulerint vel pecuniam conrogarint,

optima quaeque a Domino precantes, ut paternam voluntatem Nostram erga populares tuos tam miseros testificemur, ad te, dilecte fili Noster, perferri volumus ducenta millia libellarum italicarum, quam summam angustiis eorum nonnihil levamenti allaturam confidimus. Oculis vero in caelum conversis, omnipotentem Deum, qui nullas miserabilium filiorum lacrimas sinit sine solacio esse, cum gemitibus imploramus, ut pax vobis placidissima tandem aliquando affulgeat. Cuius quidem auspicem, itemque paternae caritatis Nostrae testem, tibi, dilecte fili Noster, universoque gregi tibi commisso, apostolicam benedictionem peramanter impertimus.

Datum Romae apud sanctum Petrum, die XXVII aprilis anno MCMXXI, Pontificatus Nostri septimo.

BENEDICTUS PP. XV.

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM.

INSTRUCTIO AD REV.MOS ORDINARIOS LOCORUM SUPER PROBATIONE STATUS LIBERI AC DENUNTIATIONE INITI MATRIMONII.

Iterum conquesti sunt haud pauci Ordinarii locorum quod parochi, praesertim in exteris dissitisque regionibus ad quas frequentes demigrant ex Europa opifices, horum aliquando matrimoniis assistant, quin praescripta iuris tum de statu libertatis tum de initi matrimonii denuntiatione rite serventur; ex quo fit ut non raro novum contra fas attentetur matrimonium ab iis qui adhuc priore vinculo adstringuntur.

Ad huiusmodi malum praecavendum, quo sacra familiae christianae iura pessumdantur, parentes vinculis damnationis illaqueantur, et filii perversionis periculo facile obiiciuntur, haec Sacra Congregatio de Disciplina Sacramentorum die 6 mensis martii anni 1911 Instructionem Ordinariis dedit, quae in Commentario Officiali *Acta Apostolicae Sedis*, vol. III, pag. 102, sub die 15 eiusdem mensis evulgata est.

Verum ne quis, in negotio tam gravi, huic Instructioni aliquid a Codice iuris canonici derogatum esse putet, Emi Patres huius Sacrae Congregationis in generali conventu die 26 mensis iunii currentis anni habito, eam, ipsius Codicis praescriptionibus suffultam, Ordinariis iterum sequentis tenoris dandam censuerunt.

1. Ordinarii in parochorum memoriam revocare satagant haud licere ipsis adstare matrimonio, ne praetextu quidem et

intentione avertendi fideles a turpi concubinatu, aut praecavendi scandalum coniugii, quod vocant, civilis, nisi constito sibi legitime de libero statu contrahentium, servatis de iure servandis (can. 1020 et 1097 § 1, n. 1. Cod. iur. can.), iidemque moneantur ne omittant, ad normam can. 1021, baptismi testimonium a contrahentibus exigere, si hic in alia paroecia fuerit illis collatus.

2. Vi can. 1103 § 2 parochus qui matrimonio interfuit, ad parochum baptismi transmittere festinet initi contractus denuntiationem, quae, ut praescripta eiusdem canonis rite serventur, contineat oportet coniugum eorumque parentum nomina et agnomina aetatem contrahentium, locum diemque nuptiarum, testium pariter nomina et agnomina, denique ipsum parochi nomen et agnomen una cum parochiali sigillo.

Accurate autem edoceatur de paroecia, de dioecesi, ac de baptismi coniugum loco; ceteraque alia serventur, quae ad scripta per publicos portitores tuto transmittenda pertinent.

3. Quo securius sive testimonium de statu libero a parocho nupturientium habeatur, sive denuntiatio de secuto matrimonio ad parochum baptismi perveniat, parochi haec documenta petant vel transmittant per cancellariam Ordinarii loci.

4. Id autem perpendant parochi oportet, aliqua huiusmodi opificum emigrantium matrimonia, quasi vagorum matrimonia habenda esse, quibus, iuxta can. 1032, *parochus assistere non debet nisi debitam licentiam assistendi ab Ordinario loci obtinuerit.* Quod si de vagis non agatur, tamen difficulter quoad alios emigrantes *abest dubium de existentia impedimenti,* ideoque, iuxta can. 1031 § 1 n. 3, parochus *eorum matrimonio assistere nequit inconsulto Ordinario*; habito etiam prae oculis praescripto can. 1023 § 2. Hisce de causis haec Sacra Congregatio iubet et mandat ut parochi matrimoniis fidelium de quibus agitur in hac Instructione non assistant, excepto casu necessitatis seu potissimum periculo mortis, inconsulto Ordinario loci.

5. Si forte accidat ut, adhibitis etiam cautelis de quibus in n. 1, baptismi parochus in recipienda denuntiatione matrimonii comperiat alterutrum contrahentium aliis nuptiis iam esse alligatum, rem quantocius significabit, per cancellariam Ordinarii, parocho contra fas attentati matrimonii.

6. Ordinarii sedulo advigilent ut haec praescripta religiose serventur, horumque violatores, si quos repererint, curent ad

officium revocare, adhibitis etiam, si opus sit, canonicis sanctionibus.

SSmus Dominus Noster Benedictus PP. XV in audientia habita ab infrascripto Secretario huius Sacrae Congregationis die 26 iunii 1921 hanc Instructionem approbavit et confirmavit, eamque ab omnibus quibus spectat servari mandavit.

Datum Romae, ex aedibus S. C. de Sacramentis, die 4 iulii 1921.

M. CARD. LEGA, *Praefectus.*

SACRA CONGREGATIO DE PROPAGANDA FIDE.

E.MUS P. D. LUDOVICUS NAZARIUS CARD. BÉGIN, ARCHIEPISCOPUS QUEBECENSIS, PRAESES PRO CANADENSI DITIONE CONSTITUITUR PIAE UNIONIS CLERI A MISSIONIBUS.

Optimo sane consilio Canadensis nationis sollertissimi Antistites, desideriis Summi Pontificis, ut opera pro missionibus exteris magis magisque ubique foveantur, obsecundare cupientes, illud sibi curandum censuerunt ut Piae Unionis Cleri a Missionibus, quae in pluribus iam nationibus uberrimorum fructuum foecunditate maxime floret, sodalitates instituerentur etiam in eadem Canadensi regione.

Quapropter Sacra haec Congregatio Christiano Nomini Propagando, ut praedictae Piae Consociationis felicia sint exordia atque amplissima habeantur quam primum, in bonum missionum, incrementa, per praesens decretum Praesidem eiusdem generalem pro universa regione Canadensi Emum ac Rmum D. Card. Ludovicum Nazarium Bégin, Archiepiscopum Quebecensem, constituit atque nominat, cum omnibus iuribus ac privilegiis tali muneri adnexis.

Contrariis quibuscumque non obstantibus.

Datum Romae, ex aedibus Sacrae Congregationis de Propaganda Fide, die 31 martii 1921.

G. M. CARD. VAN ROSSUM, *Praefectus.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

17 February, 1921: Monsignor Patrick Francis Farrelly, of the Diocese of Sioux City, named Domestic Prelate of His Holiness.

4 March: Monsignor Albert Petrasch, of the Diocese of Lincoln, named Domestic Prelate of His Holiness.

18 March: Monsignor Francis Xavier De La Durantaye, of the Archdiocese of Montreal, named Protonotary Apostolic *ad instar participantium.*

21 April: Bernard McPoland, of the Archdiocese of Liverpool, named Knight of the Order of St. Gregory the Great (civil class).

25 April: Monsignor John M. Owens, of the Diocese of Superior, named Domestic Prelate of His Holiness.

2 May: Monsignori Joseph Ephrem Paquin, and Jules Massicotte, of the Diocese of Three Rivers, named Domestic Prelates.

Monsignor Benedict Rosinski, of the Diocese of Toledo, named Domestic Prelate.

3 May: Monsignor John T. O'Connell, of the Diocese of Toledo, named Protonotary Apostolic *ad instar participantium.*

8 May: Monsignori P. Lawrence Coonan and John Patrick Moynagh, of the Archdiocese of Sydney, named Protonotaries Apostolic *ad instar participantium.*

10 May: Monsignor Samuel A. Stritch, of the Diocese of Nashville, named Domestic Prelate.

18 May: Louis Philippe Normand and Charles Numa de Blois, of the Diocese of Three Rivers, named Commanders of the Order of St. Gregory the Great (civil class).

22 May: Monsignori Ubalde Marchand and Louis Chartier, of the Diocese of Three Rivers, named Protonotaries Apostolic *ad instar participantium.*

Joseph Barnard, of the Diocese of Three Rivers, named Knight of the Order of St. Gregory the Great (civil class).

2 June: Monsignor Anthony H. Stein, of the Diocese of Newark, named Domestic Prelate.

7 June: Antonio Larue, of the Archdiocese of Quebec, named Commander of the Order of St. Gregory the Great (civil class).

Captain Patrick Hugh Rice, of the Diocese of Savannah, named Knight of the Order of St. Gregory the Great (military class).

8 June: The Right Rev. Peter James Muldoon, Bishop of Rockford, named Assistant at the Pontifical Throne.

9 June: Monsignor John Henry Ashmole, of the Diocese of Northampton, named Domestic Prelate.

Count Henry Curtis, of the Diocese of Northampton, named Private Chamberlain of the Sword and Cape supernumerary.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

ENCYCLICAL LETTER OF POPE BENEDICT XV on the occasion of the sixth hundredth anniversary of Dante's death.

APOSTOLIC LETTER of His Holiness to His Eminence Cardinal Logue, on the restoration of peace in Ireland.

SACRED CONGREGATION OF THE DISCIPLINE OF THE SACRAMENTS issues an instruction to Ordinaries on the proof of the *status liber* for marriage and the prescribed notification of the contracting of a marriage to those whom it concerns.

S. CONGREGATION OF THE PROPAGATION OF THE FAITH nominates His Eminence Cardinal Bégin, Archbishop of Quebec, as President for Canada of the Pious Union of the Clergy of the Missions.

ROMAN CURIA announces officially some recent Pontifical appointments.

A NEW BENEDICTINE ABBEY "NULLIUS" IN AMERICA.

The Sovereign Pontiff, Pope Benedict XV, by Apostolic Constitution dated 6 May, 1921, created a new ecclesiastical Ordinariate dependent directly on the Holy See, in raising the Benedictine Abbey of St Peter in the province of Saskatchewan, Canada, to the rank of " Nullius ". In the course of the charter of erection the Holy Father says:

The great achievements of the Benedictine Order for the Church as well as for civil society are known to all. Along with the religion of Christ, the sons of St. Benedict have introduced civilization into many parts of the world. Thus it was brought about that some parts of the Catholic world were entrusted to the care of monks of St. Benedict by bishops or by the Pope himself, and in course of time, as occasion demanded, abbeys " nullius dioeceseos " were erected in

those places by our predecessors. Of this solicitude of the Benedictines for the spreading of the Christian religion we have even now a remarkable example in the Dominion of Canada.

In order to bring under cultivation that territory of Canada which lies about Muenster in the civil province known as Saskatchewan, which was still unimproved land, inhabited only by Indian aborigines, Albert Pascal, of blessed memory, Ordinary of that territory, first as Vicar Apostolic, then Bishop of Prince Albert, joyfully received some monks from the monastery of Cluny, near Wetaug in Illinois, in the United States of North America, who came with the intention of improving the condition of that place by preaching the Gospel and by civil enterprises.

Bishop Albert Pascal, thinking it expedient for the preservation of the colony to have it remain under the direction and care of the Benedictine monks, urgently requested of us, before he died, that the Abbey of St. Peter at Muenster, with the parishes dependent on it, be erected as an abbey "nullius dioeceseos" bearing the name of St. Peter.

In consideration of the religious growth of the aforesaid priory, we dismember and sever the aforesaid territory, known as St. Peter's Colony, from the diocese of Prince Albert and Saskatoon, to which it hitherto belonged, and erect and establish it as an *abbey nullius,* to be known as St. Peter's at Muenster, under the rule and jurisdiction of the existing abbot of that abbey, making it immediately subject to the Apostolic See. . . . We likewise erect and establish therein the abbatial see and dignity after the manner of episcopal dignity for one abbot to be designated by the title of his abbey, who shall rule over the church, the abbey, and the territory as defined above, and shall have and exercise all rights, duties and functions in accordance with the Code of Canon Law with special regard to the enactments in Chapter X, Title VII, Book II, *De Prælatis inferioribus:* he shall also have the other rights and privileges which the abbots *nullius dioecesis* of the Order of St. Benedict possess in common, or which they enjoy by Apostolic indult; besides those which are peculiar to the prelates of the cathedral churches in the Dominion of Canada.

Having thus disposed things, we depute the venerable brother Peter di Maria, titular Archbishop of Iconium and Apostolic Delegate in the Dominion of Canada and Newfoundland, to carry our provisions into effect, and we bestow on him all the necessary and opportune faculties, also of subdelegating for the purpose any person of ecclesiastical dignity, likewise of pronouncing definitely on any difficulty or opposition that may arise in the act of execution.

Thus far there have been only ten Benedictine Abbeys enjoying the distinction of a separate diocesan government, Belmont Abbey in North Carolina, U. S. A., being one of the number. It is of interest in connexion with the educational enterprise of the foreign element in America to learn that St. Peter's Abbey publishes the oldest German Catholic newspaper in Canada.

AMERICAN PRIESTS AND THE POPE'S TEMPORAL POWER.

Qu. A year ago or more Pope Benedict XV issued an Encyclical which, whilst urging upon the nations a general league of peace, expressed the Pontiff's disposition, in view of the altered political conditions of the present, to bridge the breach created between the Holy See and the Italian government by the overthrow of the temporal power of the Pope fifty years ago. Catholic manuals of modern history and apologetic literature of recent decades defend the claims of the civil rights of the Apostolic See, and denounce as usurpation the taking of Rome into the United Italy of 1870. Considering the now prevailing doctrine of national self-determination and the conciliatory attitude of the Sovereign Pontiff, I would like to know what is the opinion of a representative theologian on the subject. Those among the clergy who are called on to speak in public or to write on the subject of religious and national unity and who have to discuss the temporal power as a practical issue, ought to agree on some tenable view. The sacking of Rome was an act of political violence. But is the Italy of to-day to be blamed for maintaining the inherited unity?

Resp. The answer to the above is contained in the following analysis of the situation by an eminent prelate who is equally well versed in matters of administration and the theology of the question.

To the Editor, THE ECCLESIASTICAL REVIEW.

Whoever undertakes to continue Godefroid Kurth's remarkable little book on the Turning Points of Church History will have to treat the first quarter of this century as one such point. Many forces and movements seem to be coming to their objective. The Rome correspondent of the London *Tablet* is reporting things and declarations which point to some definite settlement of the Roman Question, that is, the question which came into existence when Rome was made the capital of Italy.

It may be useful to glance back at events and conditions affecting what is known as the Temporal Power of the Pope. The purpose which the States of the Church served more or less effectually was the placing of the Pope publicly above the intrigues and the pressure of rival national governments in the matter of appointing bishops and as to other acts of administration. If His Holiness resided now in London, he would be powerless to prevent his appointments from being received with suspicion in Ireland. In the recent negotiations preliminary to the restoration of diplomatic relations between France and the Vatican, the French Government made it clear that one object on the part of France was to influence the appointment of bishops. It is not difficult to imagine the Slavic nations suspicious of Italian influence. The Roman Question will be settled when there comes into existence some permanent arrangement which will make such suspicions publicly untenable.

Civil sovereignty within a given territory does not necessarily serve the purpose. The States of the Church in Italy were effective for a long period of time, because Italy was otherwise very far from being a united nation. There were several other independent States in Italy, and among them the Papal State could hold its own, especially when modern means of communication had not yet come into existence. On the other hand, Avignon, surrounded by a united French nation, did not serve to place the Holy See above French influence. The sovereignty of Avignon was held by the Holy See, not by royal grant, but by right of purchase.

When Rome became the capital of United Italy in 1870, the Holy See adopted the following measures as together a substitute for the lost Temporal Power:

1. refusal to accept the Italian Law of Guarantees as sufficient protection;

2. refusal of the annual subsidy voted by the Italian Parliament;

3. refusal to continue diplomatic relations with Italy;

4. repeated public protests against the taking of Rome;

5. the decision of the Holy Faher to remain within the precincts of the Vatican and St. Peter's pending the condition created by the Italian invasion;

6. the decree forbidding the Catholics of Italy to take part in Parliamentary elections, though they were encouraged to take part in municipal and civic elections;

7. forbidding the rulers of Catholic States to visit the King of Italy in Rome.

These measures proved effective, as far as their direct purpose is concerned; but they also involved conflict between the faith and the national sentiment of the Italian people, a conflict in which the Government of Italy took part against the faith. The loss of faith has been great; but it was a loss that had to be risked in the interest of the Church throughout the world.

Indications point to a process of change. Measures Nos. 6 and 7, as stated above, have been abrogated. It is difficult to see what Italy alone can do to settle the question without the intervention of other powers. It is essentially an international problem. There is talk of a concession in the form of Papal sovereignty over a strip of territory extending from Rome to the Mediterranean. How this would solve the problem, or even help to solve it, as far as the jealous suspicions of other nations are concerned (and this is the most vital part of the problem), no one has yet made clear. It would not prevent the daily intercourse between Italian officials of the Curia and Italian officials of the Italian Government. A more promising suggestion is in the direction of internationalizing the Curia itself.

M. A.

ABSOLUTION FOR RESERVED CASES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the answer given in the August number of the REVIEW to the question about reservation *quoad procurationem abortus* there occurs the following statement: "These reservations cease altogether if the penitent happens to be sick at the time and can not leave his house, or if the confession is made at the time of the penitent's marriage," etc. As there is question here of a censure *a jure reservata Ordinario*, it is in my opinion a serious mistake to apply the above provisions of Canon 900 to this case, because in Canon 900 and in that whole chapter

there is no question of any censures at all, but only of sins reserved by the Ordinary to himself, as is clearly evident from the tenor of the whole chapter, particularly Can. 899, § 3, and from its first Canon (893, § 3), which distinctly declares that the reservation of censures is not treated here, but elsewhere, in Canons 2246 and 2247.

Though the expression in Can. 900: "*Quaevis reservatio omni vi caret*," if taken by itself, is misleading, and has, I know, misled not a few priests, yet it stands to reason that it can not mean that all possible reservations, even the most specially reserved censures, vanish in a case of slight illness, etc., and that therefore it must be understood as applying only to the matter in question in this chapter, that is sins, and not censures, reserved by the Ordinary himself.

This being so, it follows that this whole Canon 900, as well as the last paragraph of Canon 899, are of little practical use in this country, since hardly any cases are reserved by our Ordinaries, but practically all the reserved cases are reserved *ab ipso jure*, and all except the one of Can. 894 are reserved on account of the censure.

The author of this answer also repeats the assertion made in the May number by the Rev. James S. Reilly, that even so slight a reason as a sodality communion, etc., would constitute a *casus urgentior*, according to Can. 2254, § 1, justifying the confessor to give absolution from a reserved case or censure. The writer in the May number seems to have had no other aim than to prove that all the reservations of the Canon Law amount to very little in practice; that the confessor can nearly always find a way of getting around them; that almost any excuse will do to give absolution, and that even the obligation enjoined in the Code of having recourse to the Superior *infra mensem*, under penalty of *re-incidentia*, is left entirely to the judgment of the confessor. As we cannot reasonably suppose that it is the mind of the Church to enact a good deal of serious legislation that can nearly always be evaded, we have reason to believe that this writer is altogether too broad in his interpretation of "casus urgentiores", "gravis scandali et infamiae", "grave incommodum", etc. in Can. 2254, § 1.

ALEXANDRIA.

A PLEA FOR THE PLAIN SURPLICE.

It may be safely asserted, without fear of challenge or contradiction, that the surplice is one of the most important garments of liturgical use. Worn by nearly all ranks of the clergy (for some, indeed, it is their only liturgical garment), it is employed on innumerable occasions. For most of the simpler functions of priestly administration, in conjunction with the stole, it is the prescribed vesture. That it has degenerated amazingly, in form and character, must be evident even to the casual lay observer. For the feminine confection of tucks and frills that fond hands have fashioned for the younger curate, or the fragment of curtain lace swathing the ampler form of his elder confrère, fail utterly to justify themselves as garments of the sanctuary, and the faithful are not slow to note their incongruity.

We know that the Church is ever solicitous for all that concerns the dignity of her worship. That she should have shown a unique indifference in regard to the surplice, permitting it to be fashioned at the whim of the individual, would be strange indeed. This she has not done: but as she has definitely prescribed the occasions on which it is to be worn, so has she definitely prescribed the manner and the material of its making. Why then is it suffered to be mutated and mutilated, at the hands of anyone and everyone, till the very semblance of what it should be, is destroyed? (The all-lace imitation, now so common, is not a surplice at all, for the surplice as prescribed by the Church is a garment of *linen*.)

There is often evident among us an unaccountable indifference and a strange passivity concerning things liturgical, which no need of the present time can justify. It is true, the Church in this country has passed through lean years, and inability to fulfill the prescriptions of the liturgy may have engendered an indifference thereto. But the divagations of the surplice have been in the direction of excess and not of simplicity, and hence are not the result of want or penury. On the contrary, all possible ornament and luxury of needlecraft have been lavished upon it, to its defacement and its undoing.

It is time that its simple liturgical character should be restored. If popes and bishops have deemed the matter

worthy of legislation, why should we be indifferent? Would it not be a good thing to see an effort made at correct liturgical uniformity in the surplice, a small beginning which might have larger and wider results.

The surplice, then, as prescribed by the Church is a garment of linen, and without linen a surplice it is not. For its design we may accept the regulation laid down by St. Charles Borromeo for his diocese: that it should be of ample proportions, made to hang in folds reaching halfway down the leg; having no slit or opening on the breast; with full sleeves reaching to the finger-tips. We have only to glance at the woodcuts and engravings in our ancient pontificals, to see illustrated the old-time Catholic surplice.

Perhaps some modification might be tolerated in the length of body and sleeve, which would not mar its general outlines.

There is much to be said in recommendation of this true form of the surplice. It is, first, a liturgical garment, and unmistakably looks the part. It is, secondly, a masculine garment, becoming to the priest, giving no suggestion of anything feminine. Its simplicity is its beauty. Hanging in soft and graceful folds, it far surpasses in artistic effect anything possible with insertions and lace trimmings. It is economical and easily made. Plain linen is the only material, and plain sewing the only accomplishment required. If laundered without starch, it may be folded or rolled without injury to its appearance; hence it is available for traveling. If the lines of the clergy appearing in procession, on solemn occasions, were uniformly vested in such a type of surplice (and wearing the biretta), would there not be evident a harmony and dignity, which at present are often missing?

T. J. M.

Boston.

PERSONAL OBLIGATION OF THE "MISSA PRO POPULO".

Qu. Fr. Eks, a pastor, claims that a "reasonable" inconvenience, e. g. interference with his schedule of Sunday Masses, is sufficient to allow him to omit the personal saying of the *Missa pro populo* and to transfer it habitually to an extern who helps on Sundays and to whom he offers the usual stipend of one dollar. He holds that most

theologians interpret Canons 339 and 466 in this way. Father Bee does not admit that this *incommodum* is sufficiently serious to release the pastor from the obligation of saying the Mass himself, since the hardship is necessarily included in the obligation of the pastoral office. He holds, moreover, that, even if the difficulty were sufficient, the pastor could not dispense himself in this way habitually from the obligation without the consent of the Ordinary. Furthermore, Fr. Bee claims that the offering of one dollar is no equivalent for the pastoral upkeep by the parish, the obligation in justice which he has toward his parishioners not being satisfied by paying to another such a sum for the *missa pro populo.*

Resp. The obligation which binds a pastor to say the *Missa pro populo* in his church is, according to the terms of the canon law, a personal one, and it cannot be transferred for any but a grave reason such as comes under the term " causa canonica ". A reason of this sort is, according to the leading theologians,[1] serious illness or infirmity, legitimate absence from the parish, express dispensation from the obligation by the Ordinary. The convenience of the parish schedule does not constitute a sufficient reason. The authoritative decisions on this subject, such as those coming from the S. Congregation of Council (S.C.C. 26 January, 1771), exclude as insufficient reason for transferring the obligation the demands for a nuptial or a funeral Mass (" praesente licet cadavere "), or even a perpetual foundation Mass attached to a fixed day.

The question whether it is a sin consciously to violate these prescriptions for a lesser cause is answered generally in the negative, unless it be done habitually, in which case it is supposed to constitute a *grave peccatum.* " Qui sine causa *canonica* missae applicationem alteri committit non peccat graviter; secus vero si saepius hoc faceret ".[2]

When a pastor for a canonical reason transfers this obligation to another priest, he does not appear bound to offer more than the stipend fixed by diocesan statute or custom, since he as pastor has the right to the emoluments of his office.

[1] Const. *Cum semper,* Benedict XIV, n. 27.

[2] Cf. Marc, *Institutiones Morales,* II, n. 1606, Quaer. 3.

RESTITUTIO OB DEFRAUDATA TRIBUTA.

Qu. Paul is about to go abroad. Before being allowed to embark he is required to present a receipt from the revenue collector to show that he has complied with the income-tax law for the years 1917 to May of 1920. He has paid his tax for 1917, but allowed the next two years to lapse. His statements regarding his income were, however, incorrect throughout. Finally, before leaving the country he put his signature to the required statement, believing that he avoided the oath which the paper mentions, by not raising his hand as required. Later, on his return, his conscience begins to trouble him, and he wants to know whether and to what extent he is bound to restitution.

Resp. The personal income-tax imposed by the government for war and reconstruction purposes is a direct tax which, in the estimation of some moralists, binds not merely as a penal law and under the sentence of a competent judge, but also in conscience. It is however a *probable* opinion accepted by theologians generally, that all taxation, whether direct or indirect, save in so far as it may be necessary to preserve civil order and support the commonwealth of which the taxed citizen is a beneficiary, binds only to the extent to which it is controlled by the civil authority that imposes it. This is reasonable, because taxation may be excessive or even unjust, and may be imposed in the interest of certain classes or political factions, in which case it could not oblige in conscience beyond the obedience due to a civil judge demanding its payment. In the latter case the preservation of order and tranquillity in a community calls for compliance with taxation, even though it be unreasonable, until there is definite hope that organized remonstrance may succeed in changing it.

Misstatements by implication, evasion, or signing of documents under required oath are, of course, sin and forbidden under all circumstances. But they do not involve the duty of restitution unless they have caused definite injury to the community or individuals within it. This is not the case of isolated frauds in taxes.

CONFIRMATION BY PRIESTS OF ORIENTAL RITE IN U. S.

Qu. Are Oriental priests allowed to administer the Sacrament of Confirmation, in this country, right after the Sacrament of Baptism, as they do in their own countries?

In traveling through the United States I found some American bishops refusing this power to Oriental priests, while others had no objection to it at all. Some others allow the same by written letters. Whilst the Oriental custom goes back to time immemorial, I question whether in America, under the local Ordinary's jurisdiction, the same power may be exercised without special permission or delegation.

Cardinal Richard, Archbishop of Paris, asked the Propaganda some years since, whether the Oriental priests residing within his jurisdiction might administer Confirmation in their own rite or not. The answer, dated 12 May, 1890, was that they had no such right outside of the Orient. Accordingly the Oriental priests of the Archdiocese were forbidden to exercise "facultatem confirmandi pueros in actu Baptismatis, etiam secundum ritum Graecum-Melchitum, juxta responsum Sanctae Congregationis de Propaganda Fide nobis datum die maii 12a. anno 1890".

Resp. Priests of Oriental Rite have, according to the new legislation, the power of administering Confirmation simultaneously with Baptism to the faithful of their own rite everywhere except in Bulgaria, Albania, Cyprus, Italy (and adjacent islands), the Maronite districts of Mount Libanon, and the Ruthenian districts in the United States. The use of the Oriental rite of Baptism and Confirmation is however limited by the pastoral territory of the ministering priest, and requires the permission, at least presumed, of the Ordinary, if the minister act outside his own district. This limitation refers to solemn Baptism only. Private Baptism with Confirmation may be given anywhere without special license of the local ecclesiastical authorities.

PATRON FEASTS AND FRIDAY ABSTINENCE.

Qu. On several occasions of Patron Feasts of congregations (parishes), when they fell on Friday, meat was served at dinner. Some of the Fathers ate meat; others did not. In a discussion of the subject the practice was defended as permitted by the Church. Objection was made, saying that meat is permitted on Fridays when they fall on a feast *de praecepto*. Is there any distinction? N. R.

Resp. The general Canon Law permits meat on Friday on which the Patron Feast of the church occurs, when that feast is solemnly celebrated by the congregation attending Mass as they do on Sundays or feast days. "Festum Patrocinii quod *solemniter et cum magno concursu populi* celebratur, dispensat ab abstinentia." The reason of the dispensation from the abstinence is the festive concourse which makes the observance of Friday abstinence on a public holiday not only difficult but out of harmony with the festive spirit. Otherwise a Patron's day is not so privileged. The Code (canon 1247, n. 2) simply says: "Ecclesiastico praecepto dies festi Patronorum non subjacent." Commentators, while insisting on the laws of abstinence on feast days when they fall on Friday, make an exception in the above case, which is confirmed by a decision of the Holy Office (18 March, 1896).

"CATHOLIC" AND THE PROFESSION OF FAITH AT THE HOUR OF DEATH.

Qu. In my work as Chaplain of our Catholic Sanatorium I frequently meet with the following situation:

A patient who has never been baptized is about to die. He expresses his belief in the principal mysteries of our holy religion—the Trinity, Incarnation, and Redemption; makes an act of contrition for his sins and asks for baptism. He states explicitly and persistently, however, that he does not want to become a Catholic. May a Catholic priest baptize such a patient? If not, may he direct the Sister in charge to do so?

Resp. If the patient were known to hold any distinctive doctrine contrary to the Catholic faith, against which he wishes to protest even while professing the principal mysteries of that faith, his refusal to die a Catholic would mean refusal to accept the deposit of faith taught by Christ through His Church. That is Protestantism or heresy, in which a priest cannot confirm a person dying in his senses.

If, however, the dying patient's protest against becoming a Catholic is due to the common prejudice which misrepresents the Catholic Church, his profession of the mysteries of Christian faith, with sorrow for sin and desire to be baptized, makes him a Catholic, despite his objection to the name which he misapprehends.

One or other of the alternatives must be gathered from the circumstances.

In practice the patient who (at the point of death, when argument ceases) accepts the truths of the Catholic faith, exhibits real sorrow for his sins, and desires baptism, is entitled to the benefit of every doubt and hence to the full ministration of the rites of the Church (conditionally). The priest, praying for the dying patient, puts into his mouth and heart the prayer: "Lord, let me die in the faith taught by Thee. I am ready to do all that Thou demandest of me to save my soul."

A CONDITIONAL VOW TO ENTER RELIGION.

Qu. Kindly answer the following difficulty. Josephus, a priest, vows that if God grants him a certain favor, he will enter an order which he has in mind and which has solemn vows. A year has passed since then, and the favor has not been granted. Hence the query:

1. Should the favor be granted sometime, is Josephus indefinitely bound to enter this particular order, even though he feels that he has no special vocation for it?

2. In order to obtain a dispensation, must he apply to the Holy See; and in what form?

3. Does a condition such as, "if this favor be granted", in any way change the reservation? In making the vow Josephus fully realized what he was doing.

Resp. A vow to enter a certain religious order is a "casus Papae reservatus", provided the vow is made not only with perfect deliberation but with a full realization of what it involves in the matter of obligation toward Almighty God. The form in which the vow is made must be moreover absolute. As to the obligation toward Almighty God arising from the definite intention of him who makes the vow, there is a principle in theology which modifies its binding force and which reads: "Votum non valet ultra intentionem voventis, et in dubio standum est pro minimo". Moreover, every vow is understood to be made with the condition that the thing vowed is physically and morally feasible. A misapprehension of the possibility, or a grave hindrance, or a law or legitimate superior's prescription to the contrary, would justly be interpreted

as being contrary to the "absolute" or definite enunciation of a vow, however deliberately made.

When Josephus made his promise to God, he thought of the fulfilment of the favor as something proximate, hardly as a thing indefinitely remote. He did not advert to the fact, of which reflexion later on made a conviction, that he might require a special vocation or aptitude to enter a certain order, the excellence of which as a road to perfection appealed to him only in the nature of a sacrifice which he hoped to be able to make. Finally, the *grave incommodum* arising from a promise, the fulfilment of which depends on the disposition of superiors and undefined future contingencies and duties which cannot be ignored through personal consideration, constitutes sufficient reason for invalidating the vow, since it lacks the nature of a definite and absolute promise, clearly possible of fulfilment, and as such reserved to the Pope. Moreover, secular priests in the United States are as a rule bound by the "titulus servitii dioeceseos," which exacts a promise "se velle in perpetuum fideliter dioecesi inservire". Josephus would be held by it, if so bound, despite his vow, until released by his Ordinary with the sanction of the Roman authorities.

The favor, if granted, would entail some kind of obligation arising from the intention implied in the vow when made. Josephus might obtain a commutation of the same from a confessor who has faculties to that effect.

WASHING OF CORPORALS BY CLERICS IN MINOR ORDERS.

Qu. May a student in Minor Orders do the washing of Corporals and Purificators immediately after their use at Mass, in place of a priest or person in Sacred Orders?

Resp. According to St. Alphonsus, Lacroix, and other recognized authorities the first washing of corporals and purificators after use at the altar may be done by clerics though they are not in sacred orders. Ordinary reverence, however, assigns such duties to the priest or deacon, owing to the possible immediate contact with particles of the Sacred Host overlooked in the folding at Mass.

"NON-CATHOLIC" MEMBERS OF THE ST. VINCENT DE PAUL SOCIETY.

Qu. May non-Catholics be enrolled as regular members of the St. Vincent de Paul Society?

Resp. Membership of non-Catholics in the Catholic St. Vincent de Paul Society, recognized and endowed with special privileges and indulgences, of which only Catholics in good standing can avail themselves, is an anomaly. It is excluded by the very terms which define the spirit of the Society. That spirit is not limited to expressions of kindness and philanthropy, though it includes both these natural virtues, but demands other qualifications of a higher type. Hence while the Society accepts gratefully the services and benefactions of non-Catholics to their cause, it may not allow them to identify themselves with its supernatural aims, such as are part of its organization. These demand the promotion of certain interests of the soul as far as possible through the exercise of material charity. In this sense a similar question was answered by the S. Congregation of Propaganda (19 Sept., 1867).

A DOUBLE STIPEND IN CASE OF BINATION.

Qu. Since the new Code obliges pastors in the United States to apply the Mass for his congregation on Sundays and holydays, I have done so. But I have offered the second Mass to cancel such obligations as are imposed by the diocesan Purgatorial Society and on Tertian members of the Order to which I belong. Lately I am told that I cannot do this since it is equivalent to receiving a stipend for the second Mass, which is prohibited. Am I bound to restitution by saying these Masses over again?

Resp. The obligation of saying a specified number of Masses as member of a Purgatorial Society or as a Tertian is held to be *ex caritate*, not *ex justitia*, unless the terms of the obligation expressly mention the contrary. Even where a person accepts a double stipend for binating, thereby seeking to fulfill two obligations *ex justitia*, he is not held to restitution, though he sins grievously if knowingly he thus violates the law. (Suarez, *De Eucharistia*, disp. LXXXVI, s. 3, n. 5).

DELEGATION (PASTORAL) IN MARRIAGE CASES.

Qu. Pastor Peter takes a week's vacation from Monday to Saturday. May he give valid permission to a neighboring pastor to perform all marriages in his church during his absence?

Would the case be altered (1) if he had obtained permission from the Ordinary for his vacation, as is the case in this diocese whenever the pastor is absent over Sunday; or (2) if he secured a priest of the diocese to reside in the parish during his absence, giving him permission to assist at all marriages within the parish?

Resp. A parish priest may give leave to another priest to assist at a marriage within his parish; but he can not validly delegate another, excepting the regular assistant, for marriages in general. He must specify each case, and have made sure that there exists no impediment entailing the "jus pro libertate status". The canon law (Canon 1096) expressly prohibits any general delegation in this case under pain of invalidity. The Ordinary may sanction a *locum tenens* for a specified period, in a way which would be equivalent to a temporary pastoral appointment carrying with it the right of delegation in general for that time, but the same power of appointment to a pastoral charge *pro tem.* does not lie within the competency of the pastor himself.

Ecclesiastical Library Table.

RECENT THEOLOGY.

In connexion with the arguments for the existence of God theologians are wont to discuss the culpability of atheism and agnosticism. Can a man, without any subjective moral guilt, doubt or deny the existence of a Supreme Being? The usual answer is a categorical negative. A concession granted by some theologians is that ignorance or doubt of this most important truth may continue inculpably for a short space of time. For example, "Invincible ignorance of God's existence cannot be admitted." [1] "In a man possessing the use of reason, there cannot be invincible ignorance of God's existence." [2] "You will hardly find a theologian who does not consider scepticism and agnosticism culpable, at least in cause." [3]

However, an article in the *Nouvelle Revue Théologique* for April takes a more lenient view of the subjective dispositions which may be present in some atheists, agnostics, pantheists, materialists, etc.—in a word, those who know not the one true God. In a clear and concise manner, Fr. Bouuaert, S. J., adduces arguments in favor of the opinion that invincible ignorance of the one true God may be more frequent than the usual doctrine of theologians would lead us to conclude. The writer's contention is substantiated by the authority of the eminent theologian, Cardinal Billot, who is contributing a series of articles on the same subject to the French periodical *Études*.

Without directly impugning the doctrine of theologians, that a man *enjoying the use of reason* cannot long remain ignorant of God, Fr. Bouuaert endeavors to show that some of those who are regarded as atheists may never have attained the use of reason in the theological sense. What, he asks, is meant by *the age of reason*? It is that period, he answers, when a man becomes fully conscious of moral obligation. Now, a true notion of moral obligation presupposes an idea of the true God —the Supreme and Absolute Good to whom all obligation must ultimately be referred. Consequently, a man cannot be said to

[1] Hurter, Thes. 87.
[2] Lortie, *Elementa Philos.*, Vol. II, p. 340.
[3] Van Noort, *De Deo Uno*, p. 12.

have reached the age of reason until he has acquired a cognition —vague perhaps, but correct—of the true God. Moreover, it is quite possible, the author continues, for a man, even one whose intellectual faculties are otherwise fully developed, to be undeveloped in respect to his perception of moral obligations, and consequently an infant in the theological sense—one who has never attained the use of reason. If such a case is possible, then that man's ignorance of God's existence is utterly inculpable. And both Cardinal Billot and Fr. Bouuaert hold that such a condition of moral undevelopment may be the state of some of those who are ordinarily regarded as culpably atheistic, especially those whose early years were devoid of religious and moral education.

How can this opinion be reconciled with the texts of Scripture which condemn in such vigorous terms all those who have not reasoned to God's existence from the works of creation? (Wisd. 13:1; Rom. 1:20). Cardinal Billot considers that these texts refer only to the philosophers and other learned men among the unbelieving nations. Fr. Bouuaert, however, interprets the condemnation as directed against those only who are normally developed, i. e. all adults who have fully attained the use of reason, and have abused their intellectual powers by failing to recognize the true God.

Fr. Bouuaert is also of the opinion that there is in the world a number of *apparent atheists*. This appellation he applies to those who, while explicitly doubting or denying the existence of God, implicitly acknowledge Him by admitting the ideas of obligation, conscience, good and evil, etc.—since these ideas logically presuppose, as a necessary condition, belief in the existence of a personal God, who is the Supreme Lawgiver, and the Absolute Good. The atheism of these men is only apparent, since implicitly and confusedly they acknowledge God's existence. And if they observe the moral law as their conscience dictates, God will not fail to give them the necessary supernatural graces to obtain eternal life.

The question as to the culpability of atheists is evidently of vital importance both to the dogmatician and to the moralist. The opinion of Cardinal Billot and Fr. Bouuaert, while not contradicting any of the doctrines commonly held by theologians, presents a phase of the question which has hitherto not

been attentively considered. If it be true that there are adults who, without any subjective guilt, have never perceived God's existence, and consequently have not attained that stage of intellectual development in which they can commit formal mortal sin, and if there are others who are atheists in name only and not in reality, then we have more reason to be lenient in our judgment concerning the ultimate fate of those who, to all appearances, live and die without the knowledge of the one true God. But, as Fr. Bouuaert observes, in concluding his article, "God alone knows the secrets of hearts; to Him alone it belongs to judge."

The Rev. P. J. Toner contributes to the first number of the *Irish Theological Quarterly* for the current year an article on the definability of the doctrine of the corporeal Assumption of the Blessed Virgin Mary. The paper is brief, and is intended merely as a suggestion regarding the method of procedure in a more extensive consideration of this glorious doctrine of Mary's exaltation. The truth of Mary's corporeal Assumption, Fr. Toner contends, is probably implicitly contained in the revealed doctrine of her Divine Maternity. Moreover, the doctrine of the Assumption is intimately connected with that of the Immaculate Conception; for, just as the Immaculate Conception was the *anticipated beginning* of Redemption in Mary's individual case, so the Assumption was the *anticipated consummation* of her salvation. Besides this implicit testimony, we have the explicit assertion of Mary's Assumption in the celebration of the Feast (which antedates that of the Immaculate Conception) and the universal belief of the early Church. Moreover, some texts of Scripture, in the light of patristic interpretation, seem to furnish as much prophetic evidence as do similar texts usually appealed to in favor of the Immaculate Conception (e. g. Ps. 44: 10; 131: 8).

A somewhat different attitude toward the Assumption is taken by Dr. J. Ernst, writing in the second number of the *Quartalschrift*. He endeavors to prove (against Terrien, Scheeben, etc.) that the doctrine of the Immaculate Conception does not necessarily postulate the doctrine of the Assumption. Mary's immunity from original sin, he contends, did not place her in the state of original justice, and therefore, despite her complete sinlessness, she was not exempt from the universal law

of death and corruption which have been the portion of the human race since the transgression of Adam. Dr. Ernst admits that from the doctrine of the Immaculate Conception we can draw arguments of congruity for the Assumption, which, however, are not sufficiently convincing to furnish theological certainty. Through a special decree of God, therefore, and not as a consequence of her Immaculate Conception, did Mary receive the privilege of the Assumption. Dr. Ernst does not, however, positively suggest upon what grounds we can base our belief in the Assumption as a revealed doctrine.

In the *Sal Terrae* (Spanish) for May, Fr. M. Gordillo, S.J. presents an exposition of the Visigoth Mariology as reflected in the writings of St. Ildephonse. The works of this remarkable Bishop give evidence of the advanced stage which the cult of Our Blessed Lady had reached in Spain during the seventh century. Among his writings are an Office and a Mass for the Feast of the Assumption, which clearly enunciate the doctrine of Mary's resurrection and corporeal exaltation. Fr. Gordillo calls attention especially to a vigorous and beautiful defence of Mary's perpetual virginity which St. Ildephonse wrote in refutation of Jovinian's heresy.

That the theologian does not hesitate to examine the claims of the natural sciences when they have a bearing on Catholic doctrine is evident from the number of scientific questions discussed in theological periodicals. In the February number of the *Sal Terrae* Fr. Gutierrez, S.J., gives a brief summary of the various theories of evolution that have been advanced during the past century. His conclusion is that no proof has yet been adduced in favor of the development of a new species from a lower species in either the plant or the animal kingdom. In support of this assertion he quotes a recent French scientist, N. Bernard, whose *L'evolution des plantes* deals a severe blow to transformistic theories. The conclusion reached by Fr. Gutierrez is interesting in view of the fact that some Catholic writers are wont to regard a moderate form of evolution as scientifically demonstrated.

Present-day views regarding the origin of life are discussed by Dr. Killermann in the first number of the *Linzer Quartalschrift* for the current year. The writer distinguishes three theories defended by materialistic scientists: (1) that which

attributes the beginning of life to some chemical process; (2) the theory that life has been transmitted from other planets or the stars; (3) the panspermic hypothesis, that the universe has been replete with life-germs from all eternity. The theory of the chemical origin of life has appeared in many forms during the past century. Its most recent guise is provided by E. Mez, who attributes the beginning of life to chemical transformations of sulphur. Besides being opposed to all the phenomena that have fallen under our observation, this theory fails to account adequately for all the phases of life, some of which are beyond the sphere of chemical activity. The second theory, Dr. Killermann asserts, may be admitted as scientifically possible. Living germs may possibly be transmitted to our planet from other planets or the stars. But this solution is unsatisfactory, for it demands an answer to the question, "How did life originate in those distant spheres?" The panspermic theory is so improbable that even the most radical materialists, as a rule, reject it. The only sound scientific explanation of the origin of life, Dr. Killermann concludes, is the admission of the creative action of a transcendent, supremely intelligent and powerful Being.

During the past year the *Quartalschrift* has given much attention to the devotion of the Sacred Heart, from both the historical and the theological standpoint. In a series of articles, just completed, Fr. Noldin, S.J., considers the object of our worship in this devotion. He contends that the object of a devotion must be one; and therefore rejects the opinion of some theologians that the object of the Sacred Heart devotion is twofold, the physical Heart of Christ and His love for us. The word "Heart", Fr. Noldin claims, is to be taken in a broader sense, as signifying the Humanity of Christ considered interiorly, and therefore may be correctly applied to His living Heart, His intellect, His will, etc. Thus, when we say, "Heart of Jesus, pierced with a lance", we refer to the physical Heart of our Lord; when we invoke the Heart "in whom are all the treasures of wisdom and knowledge," we signify Christ's human understanding: "Heart of Jesus obedient unto death" designates His will. If we consider the Heart of Christ under this aspect, Fr. Noldin asserts, we shall have one object for our devotion, although it embraces various internal elements of Christ's sacred Humanity.

The first number of *Collationes Brugenses,* edited by the professors of the Bruges Seminary, contains an article on the best method to be employed in considering the nature and qualities of inspiration. The writer, Fr. Vander Heeren distinguishes two methods: (1) the *a priori* which starts with the idea of inspiration as revealed by God and taught by the Church, and from this idea deduces the qualities which inspiration must necessarily possess; (2) and the *a posteriori* method, which endeavors from a critical examination of the Sacred Scriptures to learn the nature and properties of the divine influx which permeates them. The former method, Fr. Vander Heeren argues, is preferable; for, since inspiration is a supernatural gift of God, depending entirely on His good pleasure, the basis of our knowledge concerning it must be those general principles which He Himself has revealed; e. g. God is the principal author, man the secondary author of the inspired books. The *a posteriori* method is not to be rejected; but if employed exclusively, it is apt to lead to false deductions.

The all-important subject of the life beyond the grave is receiving due consideration in the theological world. *L'Autre Vie,* a work in two volumes by Mgr. Méric, has reached its fourteenth edition in France. The author treats such questions as the preëxistence of the soul, real and apparent death, the number of the elect, eternal punishment, the qualities of the glorified body, etc. A series of articles on "Eternal Life" from the pen of the scholarly Bishop Vaughan is appearing in the *Irish Ecclesiastical Record.* They are a beautiful and consoling exposition of the Catholic doctrines concerning the risen body. An article on *Spiritism,* in the *Nouvelle Revue* for March, enumerates the doctrinal, moral, and physical dangers encountered in spiritistic experimentation. The writer, Fr. Charles, S.J., discusses the opinion broached by Fr. Thurston, S.J., some years ago in *The Month*—that the spirits with whom communication is established may not be demons, but a class of souls excluded from the beatific vision and yet not damned, e. g. the souls of infants who have died without Baptism.

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Criticisms and Notes.

PSYCHOLOGY AND NATURAL THEOLOGY. By Owen A. Hill, S.J., Ph.D., Lecturer on Psychology, Natural Theology and Ethics, at Fordham University. New York, The Macmillan Company. 1921. Pp. 351.

ETHICA GENERALIS. Editio 1ª et 2ª. Auctore Josepho Donat, S.J. Oeniponte, typis et sumptibus Feliciani Rauch. 1920. Pp. viii—228.

ETHICA SPECIALIS. Editio 1ª et 2ª. Auctore Josepho Donat, S.J. Oeniponte, typis et sumptibus Feliciani Rauch. 1921. Pp. viii—303.

COURS DE PHILOSOPHIE. Tome I, Psychologie, Logique; pp. xii—754.—Tome II, Morale, Metaphysique, Histoire de la Philosophie; pp. vii—748. Par P. Ch. Lahr, S.J. Paris, Gabriel Beauchesne. 1920.

It goes without saying that it is impossible to estimate any book justly unless one keeps in mind the specific purpose for which it was written. *Ex fine dignoscitur medium.* This is particularly true of text books on philosophy. Philosophy comprises a limitless object-field and no human mind can hope to cover adequately the whole. The nearest attempt to do this in recent times was made by Father Urraburu, who has left us a work in eight tomes comprising some ten thousand pages! But even that erudite and profound Jesuit professor felt the elementariness of his undertaking, and therefore entitled his work "Institutiones"—*instructions* on philosophy, imitating in this the example of his master Aquinas, who would have his immortal *Summa* placed in the hands of beginners, tyros, novices. Outside of a comparatively few such instances, text books are meant to be outlines, compends, summaries. Little books on big subjects may be great evils, but they may justify their existence on the ground of being *necessary* evils. Now generally a text book is intended to be used by the author's scholars. If it meet this object satisfactorily, it is in so far justified. Beyond that the question may be, is it likely to have a wider sphere of influence, and, if so, in what spheres?

The three works above, it should be noticed, are all didactic in matter and form. It may further be observed that each is the work of a Jesuit professor, one who on the motive of authority to which he owes obedience, as well as on intrinsic evidence, follows substantially the Scholastic Philosophy traditional in the Church; and particularly the teaching of St. Thomas Aquinas, from whose spirit he never and from whose letter he seldom departs, and then only for compelling reasons.

First we have the text book in English on *Psychology and Natural Theology,* by Father Owen Hill, Professor at Fordham, New York. Those who know the author's book on *Ethics* (a review of which appeared in these pages, November number, 1920, pp. 547 ff.) will find the same method and style pervading the present manual. The Psychology is summed up under ten and the Natural Theology under thirteen theses. Following the plan common with many Scholastics, he seeks the roots of Psychology in organic life. From them he ascends to the metaphysical nature and properties of the soul as a spiritual substance. Each thesis is handled after the fashion of the Latin manuals — explanations, proofs, deductions, objections, each part receiving its due methodical treatment in the technical formulæ. The same is the case with the Natural Theology. The familiar arguments for God's existence are technically unfolded, and the Divine attributes explained in turn. The author's aim has evidently been to form and inform his pupils on the solid traditional philosophy. In respect to this aim we have the author's own assertion that "the volume is the result of years of experience in the classroom, where it has been thoroughly tried out and tested". We may confidently infer, therefore, that other professors who are as well informed on Scholastic Philosophy will find the text serviceable in a like connexion.

If the student is fairly acquainted with Scholastic Latin, or if his teacher is able to make clear the didactic technicalities, he can derive no little benefit from an attentive study of the work. It will teach him to reflect: it will drill him in accurate thinking; it will make him work; all of which is the price of wisdom. "The Queen of the Sciences" extracts liege service from her subjects and she makes this demand insistently in the present case. As regards the general reader (whose "predilections" the author tells us he has in mind), if he be willing and able to make his way through not a few thorny thickets of didactic *distinguo's,* terminated with countless *ergo's,* he will arrive at open glades where he may contentedly rest and regale himself with refreshing and palatable nutriment. For when Father Hill breaks away from the rigidities of the classroom and allows himself to speak more humanly, as well as humanely, he offers his readers heaps of golden fruit that are both attractive and nourishing; truths that concern the most momentous issues of life and death—the very meaning of life, its origin and purpose; the nature and destiny of man; the existence of God; His Providence and concurrence with creation; the problem of evil; and others.

The didactic portions of the work are of course usually precise and accurate. Where an illustrative comparison is employed, it is happy. As, for instance, in the answer to the objection against the

simplicity of the soul: "Growth and amputation prove parts and quantity. Ergo compound. *Answer:* New presences not substances. Amputation is not to be understood as the soul's withdrawal from severed portion, *but as sun's disappearance from room, when window is closed"* (p. 79). On the other hand, the more liberal excursions are occasionally not so accurate. As for example where Professor Verworn is invited "to leave his shop a while, throw himself into a meditative mood, and calmly analyze, not nerves and muscles, but emotions. He will find that, after all, courage, like despair, is only a species of fear. Fear is reaction against impending evil. When the impending evil wears the aspect of avoidability or possible escape, fear becomes courage; when it seems inevitable and beyond peradventure certain, fear becomes despair" (p. 110). Is this so? Can courage ever be a "species of fear"? St. Thomas did not think so: "malum arduum habet rationem, ut *vitetur,* in quantum est malum: et hoc pertinet ad passionem timoris: habet etiam rationem, ut in ipsum *tendatur,* sicut in quoddam arduum, per quod scilicet aliquid evadit subjectionem mali; et sic tendit in ipsum audacia" (1-2, Q. 23, a. 2). Fear and courage differ specifically. They are contraries.

Turning now to the second treatise on the list above, *Ethica Generalis et Specialis,* we introduce a work which those who are acquainted with Professor Donat's former text books of philosophy will welcome as the completing portions of a most excellent series of class manuals. Fr. Donat is a true neo-Scholastic. Like all his fellow craftsmen, he recognizes that, while our traditional philosophy is truly what Leibnitz calls it, the *philosophia perennis,* firm, solid, substantially immutable as regards its principles and its substance, it is capable of development, of fresh applications to the discoveries of the special sciences and consequently of emendation in its accidental portions. Instances of these elements of development and of minor alterations may be seen by consulting his manuals of Cosmology and Psychology. Both these texts utilize the findings of "the new science" in illustration and confirmation of the venerable philosophy, and both indicate *nata occasione* where the latter gladly recognizes the corrective and auxiliary services of the former.

The *Ethics* affords less occasion to avail itself of this service. On the other hand, it is precisely in this domain that the most pernicious errors have sprung up in recent philosophies — errors destructive of the moral life alike of the individual, the home, the state, and the international existence of humanity. Father Donat, therefore, has wisely almost doubled the space which he had allotted to the several parts of theoretical philosophy, in favor of this practical portion, in order to develop more fully over against these errors the foundations

of the moral and the social order. He has, moreover, gained further range for these vital issues by eliminating much of the discussion on human acts, which are treated to some extent in Psychology but professedly and at length in Moral Theology. As his work is intended almost exclusively for seminarians, he can afford to do this. Probably on the same grounds of economy he has omitted treatment of man's specific duties toward God, and the associated questions on the origin of religion. At the same time one could have wished that he had been more liberal with space in dealing with the ethics of suicide and with international problems entailed by the recent war. The principles governing both of these subjects he has, of course, laid down and to some extent unfolded. Further application of them. however, to recent discussions would have been welcome. The same might be said in regard to the main foundation of the Socialist movement — the economic (or materialistic?) interpretation of history. Few, if any, of our manuals treat this subject with the adequacy its importance demands, and practically all of them seem to confound it with materialism as a philosophy; whereas the more thoughtful Socialist theorists deny its relation therewith. They claim to have nothing to do with the materialist interpretation of the universe or materialistic evolutionism. They simply insist that transformations, disturbances, revolutions, of human society are due to economic, industrial, causes and agencies. Your refutation, however learned, of universal materialistic evolutionism is wasted on the average thinking Socialist. He looks upon you as speaking the obsolete language of a bygone age.

Worthy of special commendation is the author's treatment of the woman question and also of the living wage. On the former topic he first lays down the principles by which to adjudicate between a moderate and an immoderate demand for woman's rights. He then distinguishes the several spheres wherein she is to exercise those rights —the political, the industrial, and the academic. In each of these the ethical lines of right and duty seem to be justly and prudently drawn, although it is hardly to be expected that "the advanced woman" will agree with certain restrictions which the author would place on her educational liberties. Thus, while allowing women certain academic rights, such as access to the medical profession, he goes on to say: "Attamen scientiis illis tractandis, in quibus non solum res empiricae et concretae, sed abstracta principia tractanda et diiudicanda sunt, quales sunt philosophia, iurisprudentia, scientia politica, generatim minus idoneae sunt et facile ad inconsideratas sententias abripiuntur. Neque ad tractandas artes sublimiores aeque ae viri aptae sunt, quia pulchritudini sublimiori recte concipiendae et iudicandae minus idoneae sunt" (p. 271).

As regards the living wage, Father Donat definitely decides on the strict *justice* of the *family* wage. *Merces per se ea est quae propriae et familiae sustentationi sufficit* (p. 46). He bases this view, or thesis, on very solid arguments and answers with apparent success the objections alleged against it.

For the rest, while Fr. Donat's manuals add nothing substantially to the principles and deductions—and, we need hardly say, abstracts nothing therefrom—which are to be found in other standard authors, such as Costa-Rosetti, Cathrein, and Willems, nevertheless his work as a whole is a valuable, a lucid, and a solid exposition of Catholic Ethics. It is the complement and crown of a lucid and a relatively thorough and up-to-date synthesis of our system of philosophy. As such it meets not only the author's proximate purpose of furnishing his own pupils with an adequate text book, but it may be warmly recommended to professors and students of philosophy generally who are capable of using a Latin text. Latin is the classic vehicle of philosophy and Father Donat's Latin is simple, direct, and translucent. Like that of his master, Aquinas, it is never involved and never loses sight of its business to transmit, not to arrest the message of the mind. *Verbum oris, verbum cordis.*

The *Cours de Philosophie* by Père Lahr appeared first in 1907. Since then it has reached its twenty-third edition. The latter embodies the latest revision begun by the author prior to his fatal illness in January of 1919. It was subsequently finished by another hand. If the reason for the extraordinary popularity of the work be asked, we may find it partly in the fact that it meets the needs of candidates for the bachelorship of arts at the French universities. Kept abreast with the most recent academic programs, it furnished the student with the information required to pass his examination in philosophy. This purpose guided the author both in his plan and in the selection of the materials built thereon. The arrangement differs somewhat from that of our Scholastic manuals, though it approaches nearer to the order followed by the elementary course pursued in the Higher Institute of Philosophy at Louvain; the course which has been recently translated into English. Psychology occupies the first place, followed by a summary of Aesthetics. Logic comes next—formal and applied: the latter comprising Methodology and Critics. The second volume includes Ethics and Metaphysics—General and Special—and an outline of the History of Philosophy. Each volume contains a list of the themes for philosophical dissertations issued by the several French Faculties—the materials pertinent to these dissertations being pointed out by references to the corresponding portions of the present text.

This immediately academic service was not, of course, the author's sole or even main purpose. A higher aim was the formation of the student's mind by stimulating it to reflexion and by informing it with the exact knowledge of fundamental and universal truths. To this purpose he has utilized rather than followed Scholastic philosophy. He has brought much of the data of the empirical sciences, especially of Psychology, under the illumination of the perennial philosophy, and he has molded those materials into a well-rounded compact system always under the guiding spirit, if not the letter, of the traditional principles.

There are two ways of developing and propagating philosophy. One is to assimilate to its structure whatever facts have been discovered or inferences justly drawn by the recent methods of research. This plan was successfully carried out by the late Father Maher in his excellent *Stonyhurst Manual of Psychology* and by the neo-Scholastics of Louvain under the leadership of Cardinal Mercier. The other manner is to enter the laboratories and the museums of modern science, and gather from them whatever is true and good and beautiful, and leaving behind the false and worthless, build up into an attractive form and system on the structural lines of our own philosophy the values selected.

This is what Father Lahr has done and has left us in these two volumes. He has not only said old things newly; he has said new things and old, and both freshly, attractively. To those who have studied their philosophy through a Latin medium or through an English text such as Father Hill has given us, this course of philosophy in its smoothly, clearly flowing French, revealing depths through its very clarity, may well be an inspiration and a rejuvenation of reflective life. It might even come to pass that such a student should feel the impulse to render the work into cold English. Let him not yield to the temptation, unless he have a perfect mastery of both tongues, and an equal mastery of the subject itself. Our English literature is strewn with the bones of murdered foreign classics. Few French books, at least on Philosophy, can be made to flow through our less subtly moving tongue. At most, they can be adapted. And a writer who can successfully adapt a foreign book of philosophy into English is usually himself capable of doing equal original work. At the same time a judicious adaptation, especially if enlarged by additional materials—such as, for instance, Father Donat's manuals of Ethics and of Metaphysics furnish—would be a welcome accession to our not too abundant supply of thorough up-to-date text books of philosophy.

THE PARISH SCHOOL: Its Aims, Procedure, and Problems. By the Rev. Joseph A. Dunney, Diocesan Superintendent of Schools, Albany, N. Y. New York: The Macmillan Company. 1921. Pp. 326.

Among a dozen books recently published and intended to inform students of pedagogics and others interested in school work of elementary character, Father Dunney's is the one which we should recommend above the rest to the clergy for attentive reading. It is not written for teachers, although it might serve to correct the viewpoint and fix the aim of many a teacher who reads it. Its purpose is to give a clear notion of why we must have a parish school, how to go about organizing it, and how to keep it, once organized, in an efficient condition. These are vital topics for the priest; yet they are sufficiently emphasized to the extent and in the manner which would help on the work of education as of first importance in pastoral success. In a supplementary chapter, at the end of this book, the author lets an experienced teacher, Bishop Philip R. McDevitt of Harrisburg, speak on the relation of the Priest to Education in America. In the course of that illuminating essay, in which the Bishop outlines the part the priest should have in the life of the parish school, we read: "The priest's attitude toward the parish school will be determined in a large measure by what the seminary has done for him as a seminarian. It may be asked, what can the seminary do in order to further the welfare of the parish school? The seminary ought to give its students an understanding of the principles of Catholic education and develop in them a conviction of the absolute need of the parish school." There is a lack in these respects in our seminary training generally, if one may judge from the large number of parishes throughout the States in which there are no parish schools, whereas with an intelligent realization of his duties as pastor one priest in a hundred would find it impossible to organize such a school. The pastoral letter sent out by the hierarchy in the United States, April, 1920, points out the great danger to which an uneducated and de-Christianized democracy is exposed, and against which our parish schools are the only safeguard of permanent value. "The Roman Catholic Church is the religious group which has perceived most clearly the dangers of a secularized education. Not content with protest and lamentation, these brethren of ours have undertaken protective measures for themselves and their children," writes a non-Catholic educator.[1] Less than one-third of the child population in this country which should be in the parish schools is so cared for as to avoid the danger referred to, and against which the Catholic pastor is set to guard and defend it.

[1] G. W. Pepper, *A Voice from the Crowd*, p. 124; Yale University Press, 1915.

To instruct and convince our people of the necessity of a Catholic education in order to protect its freedom of conscience and its civic as well as its eternal happiness, is but a first step in the work that falls to every priest by right of his position. An equally important step is that he know what is going on in the school after he has built and equipped it. Its life depends on his continued and informed interest in its progress. To this end he must know the child, the teacher, the conditions under which both work in the class room, the relation of the home to the school, and finally the things which are being taught, and the methods by which the instruction is imparted. It all concerns not only the soul but the mind and the body of those who form part of the school organism. Let every priest not familiar with these things read Father Dunney's book; and let those who complain that they were not taught these things in the seminary put their grumble within hearing of the headquarters where these things alone can be remedied. There is a great deal taught in the classes of theology to-day that was once—five hundred years ago or more—of very much importance, but which has lost its freshness, and is "rot" for the young American cleric who cannot use it, even if he understands it; and that is doubtful in many cases, because the interpretation is wanting.

THE MORALITY OF THE STRIKE. By the Rev. Donald A. McLean, M.A., S.T.L. Introduction by the Rev. John A. Ryan, D.D. New York: P. J. Kenedy & Sons. 1921. Pp. 206.

Of the timeliness of the topic dealt with in this volume there cannot be the slightest question, in view of the frequent recurrence of labor troubles that are threatening to undermine the prosperity of the country and storing up ill-will and resentment which in their turn will lead to new disturbances and conflicts. Unfortunately, neither the employes nor the employers have so far given sufficient attention to the ethical phase of the momentous problem, but have considered it merely a question of measuring forces without regard for right and justice. It is, therefore, of great importance that the moral aspect of the matter should be properly set forth, because only in the light of ethical orientation can a way be found out of the present *impasse*. It is the merit of the book before us that it applies moral principles to the study of this question which actually bristles with moral issues.

With a powerful array of arguments the author vindicates the right of labor to walk out and lay down the tools when its legitimate claims are ignored. The right is fundamental and distinguishes free labor from slavery. Withal, as all other rights, it must be hedged

about with numerous qualifications and its exercise surrounded by many cautions. All these points are brought out very clearly and impressively in the pages of the author's erudite dissertation. With the conclusions of the treatise we heartily agree and regard them as strictly in harmony with justice. Our differences extend only to a question of emphasis. Though it would be wrong to say that the exposition is one-sided and biased, it is quite apparent that the sympathies of the writer are all with labor, even to such a degree that the whole presentation reads much more like a plea in behalf of the cause of labor than an academic disquisition, such as it purports to be. We have no quarrel with these leanings and do not regard them as a blemish, but the argument would be more telling and effective if this tendency were not so obtrusive.

As a deterrent from wanton and hopeless strikes, the incidental evils that accompany the cessation of work might have been more strongly urged and more vividly depicted; for however thoroughly one may be convinced of the right of labor to stop work, one cannot but admit that in our days the right is wofully abused and not infrequently exercised in the Syndicalist sense. The strike, as war, is a last resort; in fact, it is a two-edged sword, and consequently not a thing to be played and toyed with. In this connexion the author might have read with profit a small but weighty pamphlet by the Rev. E. Boyd Barret, S.J., entitled *Effects of Strikes,* which one misses in the helpful, though by no means exhaustive, bibliography.

Aside from these mild strictures, which are in nowise meant to detract from the value of the book and which perhaps result more from a difference of temperament than from a difference of viewpoint, the author is to be congratulated on his splendid work. He has given us a courageous book which will clarify the situation because it points out where the responsibility for our industrial difficulties really lies, and that is the first step toward a mending of conditions.

C. B.

PRACTICAL METHOD OF READING THE BREVIARY. By the Rev. John J. Murphy. New York, Blase Benziger & Co., Inc. 1921. Pp. 140.

Among the numerous publications treating of the manner of reciting the Breviary in various languages since the Reform instituted by Pius X, this book, in English, certainly holds a prominent place. True to its title, it is practical, and gives neither more nor less than is necessary for the thorough understanding of the manner in which the *Opus Dei,* incumbent on all clerics in Sacred Orders, is to be fulfilled.

The treatment is brief but adequate. It is admirably adapted for a class book in Theology, giving the professor of Liturgy ample range and scope for additional matter, such as the history of the Breviary, the formation of its individual parts, especially the Responsories, which present the great difficulties in the construction of a new Office. There is no authoritative written code of laws for the construction of new Offices, but there are traditional rules on which they were constructed; and it was just because these traditional laws were not observed in the formation of the beautiful (at least in their conception) feasts of the Passion during Lent, that the latter were expunged from the new Breviary.[1]

Of special value to the clergy is the third part (Ch. XI to XVIII), which treats of the Titular and Dedication of Churches. The Holy See seems inclined to prefer that all the consecrated churches of a diocese should celebrate the octave of dedication on a special date of the year. This obviates the necessity of each consecrated church forming a special octave office every year. For example, all consecrated churches in the diocese of Philadelphia celebrate the feast of their consecration, 8 October, with an octave, and in both Ordos (New York and Baltimore) there is a special norm for that week. In this case the individual consecrated churches do not observe the anniversary of the actual day of consecration. Of course this cannot be done for the octave of the Titulars. Now, for the ordinary priest the formation of the Ordo for the octave of the titular is really a bugbear. Father Murphy gives succinct but effectual rules for the Ordo of the octave of the titular and makes the task simple and easy. This we consider a boon for the priest attached to a church.

We do not hesitate to recommend the manual to every priest and theological student. There are many books on the subject, but we think that there is none better than this. A. J. S.

SHALL THIS NATION DIE? By the Rev. Joseph Naayem, O.I. With a Preface by Lord Bryce and an Historical Essay by the Rev. Gabriel Oussani, D.D. New York, Chaldean Resoue (253 Madison Avenue). 1921. Pp. xxxi—318.

At the beginning of the World War there were about seven or eight hundred thousand Assyro-Chaldean Christians scattered over the plains of Babylonia, Mesopotamia, Upper Syria, and the mountains of Assyria, Kurdistan, and Persia. Ethnically the descendants of the Ancient Babylonians, Assyrians, and Armenians, this people was hoary with age when Abraham migrated from Ur of the Chal-

[1] Cf. ECCLES. REVIEW, August, 1920, pp. 188-191.

deans into the Land of Canaan, and they were old when Hammurabi was inscribing his famous Code on the brick tablets of Birs-Nimrod. Probably during the first or certainly during the second century of our era they embraced Christianity, and the number of their martyrs from the third to the seventh century reached half a million, perhaps indeed twice that figure. Decimated by the Nestorian and the Eutychean heresy in the fifth, they fell under the yoke of Islam in the seventh century. Before the war this people comprised four great Christian bodies: (1) the Nestorian-Assyro-Chaldean (commonly called Nestorians), numbering about 250,000; (2) the Eutychean or Jacobite, with about the same number; (3) the Catholic (commonly called Chaldeans), comprising about 150,000; (4) the Syrian Catholic Assyro-Chaldeans or Catholic Syrians, counting about 50,000.

Out of this total three-quarters of a million, more than one-third, have fallen victims to the implacable hatred of the Turks. Add to these cold figures representing the slaughtered, the complete destruction of the churches, the burning of thousands of homes, the killing of a dozen or more bishops and hundreds of priests, the plunder and spoliation of public, private and ecclesiastical properties, the ravages of hunger, starvation, violence, disease, poverty, deportation, tortures, amputation and mutilation of thousands still alive and rendered helpless and degraded; put all these horrors together and some picture may be constructed of the unspeakable sufferings to which these wretched Christian people have been subjected by the age-long enemy of their faith. Dr. Oussami, from whose historic introduction to the present narrative the above statistics have been taken, observes that "the sufferings of the Belgian, French, Polish, Serbian, and Austrian peoples fade away by comparison with what the helpless countries of the Near East suffered and endured and are still enduring from the Turkish and Kurdish ravages and cruelties". The massacre of the Armenians has filled civilized humanity with horror. In their case, however, racial hatred united with religious fanaticism to compass their destruction. In the slaughter of the Assyro-Chaldeans the sole motive was hatred of the Christian faith.

As this propelling force is ever alive in the soul of the Mohammedan, to the query conveyed by the title of the present volume there can be but one answer. This nation shall surely die unless the European powers enact measures to prevent it. What these measures should be cannot be determined offhand. The experienced wisdom of prudent, far-seeing statesmanship can alone devise the necessary ways and means. To determine these an intimate knowledge of the facts must be had. These are presented in the volume above.

Fr. Naayem, a Chaldean priest of the Roman rite, describes the horrors which he himself witnessed; whereof he was himself a victim and from which he narrowly escaped with his life. His own experience is confirmed and extended by the testimony of equally reliable eye-witnesses. To some it may seem that the account he has given of his experiences as a prisoner of the Turks is excessively lurid. For while it is imperative that the facts should all be stated just as they occurred, it may be that in the case just mentioned the details are so exceedingly frightful as almost to stagger belief that any man could survive maltreatment so terrible as that to which the author himself was subjected. What Fr. Naayem tells of the Turkish inhumanity ought surely to arouse the world's indignation and sense of righteous vindication as well as effective protection against further prosecution. The sympathy which the story cannot fail to evoke ought not to fade away in mere emotion, but should work itself out in efficient coöperation. So far as the clergy are concerned, such coöperation may easily be exercised by promoting the circulation of this book, the income accruing from the sale of which is devoted by the author to the relief of his suffering people.

THE NEW CHURCH LAW ON MATRIMONY. By the Rev. Joseph J. C. Petrovits, J.C.D., S.T.D., Catholic University of America, Washington, D. C. Introduction by the Right Rev. Thomas J. Shahan, D.D., Rector of the Catholic University of America. Philadelphia: John Joseph McVey. 1921. Pp. 458.

Marriage legislation is of necessity a complex matter, and for the reason that it enters into the practical administration of the parish clergy constantly and in connexion with the sacramental service to the faithful generally, a priest needs to be well informed regarding it. Hence an exhaustive treatment of the subject in the vernacular will be welcome to many a pastor and to students of practical theology in particular. The author expresses some diffidence regarding the accuracy of his interpretation of the Code in detail, but the fact that he has had the advantage of consulting a large number of recent works dealing with the different aspects of his theme allows us to conclude that the opinions advanced are well supported in most cases. Moreover, the fact that the work has the distinguished privilege of being introduced by the Rector of the University under whose auspices the volume appears, in addition to the censor's approval, inspires confidence in the professional value as well as the literary character of the book which aims at supplying an adequate theological text to be consulted. We may therefore be assured of the legitimacy of the author's conclusions.

The chief merit of a publication of this kind lies in the fact that it leads to a systematic study of the subject, and thereby prepares the mind to form a correct judgment on theological principles and in conformity with the explicit prescriptions of Church law. Other works of recent date, notably that of Fr. Ayrinhac (*Marriage Legislation in the New Code of Canon Law,* 1919), pursue the same subject on similar lines, and with special reference to English-speaking countries. But the more exhaustive character of the present work, its minute references to a larger number of accessible sources in which the matter is treated from the academic as well as the practical points of view, give it a separate worth, apart from the fact that the problems involved admit of varied interpretation and discussion.

It may help the reader to form a proper estimate of the volume if we give here the summary of its contents. After the preliminary notion defining Marriage as a contract and as a sacrament in which the Church exercises a limiting, confirming, and directing power, the nature and obligations arising from espousals as preparatory to entering the contract itself are discussed in detail. Next comes the important phase of examining into the conditions requisite for licitly and validly attesting the agreement entered into by the parties properly qualified. This leads to the vital exposition of Impediments comprised under the title " Impedient ", such as simple vows, adoption, diversity of religion (*religio mixta*), and unworthiness by reason of notorious crime or association which the Church discredits on moral grounds. Of wider and more restrictive importance are the impediments which would annul the contract even if it had been formally and externally ratified. With these obstacles, which are well known to the student of moral theology, guarded against, the question of the positive consent to be given by the parties to the Marriage, in order to establish its permanent and recognized validity, is considered. Both the intellect and the will are here concerned to prevent error, want of discretion, simulation, coercion, and to guarantee full freedom of action. After this the form to be observed in the celebration of the Marriage, the qualifications of the witnesses, dependents, the rite, and finally the registration for future reference and security, are treated in logical order. The remaining chapters deal with various phases of the act and the effects devolving upon the contracting parties. The subject of separation under certain conditions, of dispensation, of validation, and in particular of the *sanatio in radice,* the author explains fully, perhaps here and there with more than needful amplitude of language. This completes the treatment of the subject in a manner which makes the study comparatively easy. The typographical make-up of the volume is a credit to the publisher.

A COMMENTARY ON THE NEW CODE OF CANON LAW. By the Rev. P. Chas. Augustine, O.S.B., D.D., Professor of Canon Law. Vol. VII: "Ecclesiastical Procedure" (Book IV), Can. 1552-2194. B. Herder Book Co., St. Louis, Mo., and London. 1921. Pp. 487.

The seventh volume of P. Augustine's useful Commentary on the new Code is the handbook *par excellence* for the ecclesiastical jurist. Since the laws of God, of Church and State, of local and personal authority, depend for their harmonious exercise and obedience to them on the part of man, upon right interpretation and authoritative adjustment, there must be in every well organized society a sovereign tribunal for this purpose. A part of the functions of this tribunal deals with the discussion and settlement of disputed matters. This is in the broad sense of the word the *Judicium ecclesiasticum,* which has its fixed mode of procedure based upon the principles of ethics, in general on Roman Law, and the positive divine precepts embodied in the legislation of the Church. The procedure is comprised in Canon or Church law under the head of "Trials". These take place before a court or forum, with various degrees of competency represented by dependent or delegated tribunals. Each of these has its officials, judges, counsellors, auditors, referees, notaries, defensors, and other subordinates. A process or trial implies a complaint, a charge or an accusation, to be investigated, righted or punished. The evidence rests upon proof, the capability of witnesses and their trustworthiness. A sentence pronounced with due formality by one court may be reversed, on appeal, by a superior court, since the matter involved is always a question of human judgments or interpretation, although the obligation of obedience to a sentence legitimately issued is independent of the absolute right or wrong of the sentence, since the tranquility and order of society demand coördination.

All this, in its application to matters spiritual and the relation of spiritual to secular rights, is minutely explained in the volume on Trials or Ecclesiastical Procedure which embodies book four of the new Code, equivalent to the second book of the ancient Decretals. The references to civil law are generally to the Roman and Saxon codes, but the author keeps in mind also the statutory enactments of the modern commonwealth. This makes the information here given of distinct importance to chancery officials, and legal advisers in matters of ecclesiastical jurisdiction. The last part of the volume is reserved for the discussion of the mode of procedure in the case of removal or transfer of pastors against their will, or as a penalty.

The matter of Beatification and Canonization, which belongs exclusively to the province of the S. Congregation of Rites, is treated

here also. There are certain canons (2038-2064) which refer particularly to the duties of the local Ordinary, through whom the petition for the "processus" receives authority. The entire work thus becomes a popular library of ecclesiastical law. In future volumes it would be helpful to have the numbers of the canons stamped on the back, for practical reference.

EPITOME JURIS CANONICI cum Commentariis. Ad Scholas et ad usum privatum. Tomus I. Libri I et II Codicis Juris Canonici. Auctoribus A. Vermeersch, S.J., et J. Creusen, S.J., Mechliniae. Romae: Dessain. 1921.

Some time ago the eminent authors of this new interpretation of the *Codex Iuris Canonici* issued a volume with similar purpose under the title *Summa Novi Juris Canonici.* It was well received and went through several editions. At the end of four years they have gathered material for a manual in two parts, of which the present is a first installment, and which takes account of the various difficulties that have been mooted in the meantime. Needless to say, the *Epitome* helps to clarify matters of ecclesiastical law and administration in the way which only the practical experience of two writers like the above, the one as professor at the Gregorianum in Rome, the other at the Collegium Maximum in Louvain, can do. To Fr. Creusen fell the part *De Personis* in the second book, while the chief topics of the volume are from the pen of Fr. Vermeersch. The special merit of the treatise lies in its sifting of the canonical legislation regarding the religious life. Herein the author is past-master, as his numerous publications on the subject testify. We reserve our further comments for a fuller notice of the whole work when the second volume appears.

REPETITORIUM THEOLOGIAE FUNDAMENTALIS a P. Virgilio Wass, O.M.C., conscriptum. Cum Approbatione Superiorum et Ordinariatus Brixiensis. Oeniponte (Innsbruck): Felician Rauch. 1921. Pp. 381.

"Iuvet studium brevitas sermonis." This is the chief recommendation of an admirable summary of Fundamental Theology in which form, thoroughness of treatment, and accuracy, combine to ease the student's grasp of the principles on which Catholic doctrine bases its claim to universal truth in religion. In concise Scholastic Latin, printed in distinctive type to mark the force of definition and argument, the author defines, proves, and illustrates the Catholic teaching of natural religion and revelation before and after the coming

of Christ; the existence, essential qualities and functions of the Church; its hierarchical composition and its authoritative discipline and teaching. The whole is preceded by an analytical survey of the field of study, and concludes with a copious "index alphabeticus", which makes the little volume a joy and a treasure to professor and student as well as to writers on theological topics who need to keep in mind the systematic relation of doctrines in Catholic apologetics.

Literary Chat.

Fr. Matthew Power, S.J., in a paper on *The Date of the First Easter*, (*Tablet*, June, 1921), comments on the article "When did Christ die?" by Fr. Semmler, O.F.M., in the March issue of the REVIEW as follows: "The writer is absolutely certain that the answer is Friday, 15th Nisan, April 7, A. D. 30. The legal Passover of that year could not possibly fall on that day. Father Semmler professes to give from Wurm all the legal Passovers for the six years, A. D. 28-33. It is hardly credible, but it is a fact that to each and every one of these Passovers he assigns a date that is astronomically impossible (*ibid.*, p. 239). After invoking 'Astronomy' he proceeds to treat one of the greatest astronomers of all time in this way. Could he have made the acquaintance of Wurm at second-hand? It looks like it." We should like to know what Fr. Semmler has to say in reply.

Canonists and students of ecclesiastical history throughout the world are familiar with the splendid work done by the *Goerres Society*, whose centre of activity is in Rome, although its members are doing research work in all the leading archives of Europe. The magnificent tomes thus far published by the Society are monuments of historical and critical investigation, and at the same time flawless examples of typography. Those dealing with the Council of Trent have immensely enriched our knowledge of a most critical period in the history of the world. The historian of the so-called Protestant Reformation no less than the student of Catholic reconstruction finds here the exact data for forming a just estimate of the moral conditions of the period. The departments of canon law, dogmatic and pastoral theology gain fresh light and proper perspective from these researches, which contain likewise important additions to the biography of men who stand out as leaders during the fifteenth and sixteenth centuries. We are informed that the ninth volume of this important series is completed in manuscript. It is from the pen of the man who, among many eminent scholars that belong to the Goerres Society, stands to-day in the front rank, Mgr. Ehses. But the funds at the Society's command are not adequate to defray the expenses under the distressed commercial conditions in Germany, since it is the Catholics of that country chiefly who have hitherto supported the undertaking. There is some hope that the Propaganda Press at Rome will offer its aid in promoting the publication, since it serves to reëstablish the truth about the Church much distorted by the popular historians of the "Reformation". The expense is in any case beyond the present powers of the Society. Yet here is a work urgent and most worthy of support. Perhaps some of our readers may be induced to aid the cause. They can do so by communicating with the President of the Society, Dr. Herman von Grauert, Munich, Bavaria.

One sometimes finds oneself at a religious function of the Oriental Rite and probably fails to see any connexion between the ceremonies.

That there is a *ratio* in them is beyond doubt, for otherwise the Church would not allow them to be performed. Something similar must be experienced by people outside the Church. They are unable to understand the movements of the celebrant and his assistants at Mass in our churches. A little brochure has recently appeared which comes to their assistance. The title page is fully descriptive: *A Guide to the Mass,* "a Practical Handbook for the use of non-Catholics at Low Mass, Missa Cantata, and High Mass", by H. F. Vaughan (New York, Benziger Brothers). The explanation is couched in language delicate enough not to offend the most sensitive Protestant; e. g. "He (the celebrant) pronounces (in a low voice) the words of consecration *which Catholics believe* change the bread into the Body of Christ". Just a slight inaccuracy might be noted. The celebrant never "kneels" during a Low Mass, but he frequently "genuflects". To kneel is to bend the leg or legs at the knee and rest for a time upon the one or both.

In the Missa Cantata mention occurs of a ceremony which appeals to us very much, namely the use of incense in the Missa Cantata at the Introit and Offertory. (Why not at the Gospel?) In smaller churches *apud nos* there is no difference in the Mass throughout the year, if you except the more elaborate decoration of the altar, the more costly vestments, and perhaps grander music and singing. On the more solemn feasts the use of incense at the Introit, Gospel, and Offertory, would certainly enhance the ceremonies. Any bishop for the mere asking may obtain the necessary Apostolic indult.

Indulgences, one of the articles of our Holy Faith most accurately defined and best expounded, yet most grossly misinterpreted and maliciously distorted by the professional enemies of the Church, and sadly misunderstood by the common people, is the subject of a little book entitled *Treasury of Indulgences,* by M. P. Donelan (St. Louis, Mo., B. Herder). Briefly yet sufficiently and correctly it unfolds the nature and the meaning of Indulgences and the conditions, general and special, for gaining them. Most people find the Raccolta of Indulgences too bulky; it serves well for an altar book for various devotions; other collections are too specially intended for confraternities or societies; but this is a summary of indulgenced prayers that appeal to the individual. It is a vest-pocket treasury useful for ordinary laymen, members of Religious Orders and priests. *Carpe, utere, lucrare.*

Among the publications occasioned by the approaching Dante celebration, and certainly in harmony with it, comes an attractive little volume entitled *Dante's Mystic Love,* by Marianne Kavanagh. It contains a short study of the *Vita Nuova,* the *Convito,* and the *Divina Commedia*—all from an allegorical standpoint. Much has been written by the commentators concerning the identity of Beatrice. Was she really a woman or does the name stand for ideal Wisdom or Divine Love. Probably the majority hold that she was both real and ideal; the former lifting the poet of the spiritual life to the latter. That this is the case with the character she manifests and the functions she performs in the *Convito* and the *Commedia* many consider most probable, if not certain. The author of the study mentioned above concludes that Beatrice is throughout all of Dante's writings a pure ideal, that is, the humanly personified Wisdom or Love of God. Whether the text, especially of the *Vita Nuova,* bears this out in every case there will, of course, be difference of opinion. Allegory is a field where lights and shades so interflit that it is extremely difficult to discern the true background of reality or to distinguish what is objective from the projections of the mind. When one goes a-hunting there he is sure to bring back what he was looking for. While, then, one may hesitate to decide that Dante, the youth, actually possessed in his soul the contemplative experiences accorded to him by the present author, there should be no question as to the value and the charm of the little volume. The work shows insight and sympathy and a keen sense of dis-

cernment and will be read with advantage and pleasure by all who admire the greatest mystical poet of all time. (Herder, St. Louis; Sands & Co., London.)

Of recent mystic poems, Francis Thompson's *The Hound of Heaven* is given by general consent the first place. Exceedingly lofty and intricate in its imagery, and elusive in its multiplied allusions, Thompson's masterpiece yields its full soul of meaning only to the thoughtful and the many-sidedly cultured mind; even though the general purport of the poem — God's quest of the human heart—flows close to the surface. For this reason a number of commentaries on the poem have appeared. The latest and by far the fullest is that by Father Francis P. LeBuffe, S.J., Professor of Psychology at Fordham. An extended introduction (pp. 8) precedes the text (pp. 7) and the latter is followed by a copious commentary (pp. 64). The notes are illuminative and are rich in references to kindred poetry. Lovers of Thompson will welcome Fr. LeBuffe's thoughtful interpretation of *The Hound of Heaven* (New York, The Macmillan Co.).

Perhaps the highly transcendental atmosphere of the poem is apt to lift a commentator to the limitless spaces where quantitative proportions disappear. This may account for the statement found on page eight, where it is said that "the poem is autobiographical of *every* soul [author's italics], for it is regrettably true that every soul of every child of Adam with the single and signal exception of Mary . . . has fought with varying intensity this fight against its 'Tremendous Lover'". And the rest. Of course the author's meaning is apparent. The language, however, is exaggerated and may prejudice a reader who rightly looks for judicial reserve in a commentator.

The French have an instinct for discovering in the advancing knowledge of the age new facts with which to illustrate and new arguments whereby to confirm Catholic truth. Abundant instances of this can be seen by consulting the *Cours de Philosophie* reviewed elsewhere in this number. The accomplished French Jesuit, Fr. Lahr, the author of the work, is not content, as the reviewer remarks, with repeating in his own tongue the Scholastic Psychology: he has recognized that recent research, applied particularly to the phenomena of imagination, sensuous memory, association of "ideas", instinct, the external senses, the affective life, habit and automatism, has brought to light many interesting details which can be used to enrich and strengthen our science of the soul.

It is, however, in the delicate problems concerning the interrelations between body and soul that we may profit by recent experimentation. Father Lahr recognizes this by devoting some forty pages to the questions of temperament, character, "multiple personality", and so on. A writer, however, who has gone most extensively into this difficult subject, with a view, however, to their practical bearings on the moral life, conscience, the government of oneself generally, is Père Eymieu, S.J. The work in which he has summed up the results of his investigations comprises three volumes, bearing the general title *Le Gouvernement de Soi-même*. The first volume, now in its forty-first edition, lays down general principles and laws. The second is on *Obsession* (that is, the power of "ideas" or states of mind, in shaping character and life) *and Scruples*. This little volume has recently passed its twenty-fifth edition. The third volume, which is broadly philosophical, deals with the *Law of Life*. The whole work is an essay in practical psychology wherein the author brings to bear the results of empirical investigation on the direction of conscience and the treatment especially of the psychical maladies to which the modern world with its incessant nervous agitation seems to be particularly subject. The work is of great value for the clergy, and indeed for all students of human nature. We simply mention it here, as we shall have to recur to it more fully later on. (Paris, Perrin et Cie.)

Priests and religious who have derived spiritual strength and encouragement from Abbot Smith's meditations on *Our Lord's Own Words* will be glad to know that a third volume of these solidly devout reflexions on Our Lord's last discourses to His Apostles has recently appeared (Benziger Brothers, New York). The book, which comprises almost three hundred pages, should have been provided with at least a table of contents, if not an index.

From the same eminent authority on the art of mental prayer has likewise recently come a slender volume of *Meditations on the Litany of the Holy Name.* The Litany of Loreto has furnished a favorite catena for many devout reflexions. The Litany of Jesus has not hitherto been thus developed. Needless to say, the invocations to the Holy Name are fruitful of spiritual thought and affection, and that the devout Benedictine has extracted these values and made them available for pious souls generally, and particularly for the spiritual profit of the Catholic laymen who are banded together to protect and spread the reverence due to the Holy Name.

Under the title *Manual of Christian Perfection,* Mgr. P. J. Stockman, Chaplain at the Immaculate Heart College, Hollywood, Los Angeles, Cal., has edited and published an adaptation of the celebrated method of Spiritual Direction by Fr. Scaramelli, S.J. The work, a closely packed volume of 634 pages, is "especially designed for the instruction of novices who sincerely desire to enter a religious community. It may be read with much fruit by all those who wish to lead exemplary lives." The introduction treats of religious vocation and the novitiate. There is also a very full analytical index. For the rest, Scaramelli, being one of the most highly approved guides of the Spiritual Life, Monsignor Stockman has done religious a service by bringing the four volumes of the *Directorium Asceticum* within the compass of this convenient manual.

Parallel with the foregoing may be mentioned an adaptation by Fr. Paschasius, O.C.D., of *Las Cautelas* of St. John of the Cross which, under the title *Holiness in the Cloister,* is issued by M. A. Donohue & Co., Boston, Mass. The Precautions were made the subject of a commentary by the Very Rev. Lucas of St. Joseph, the Provincial of the Carmelites in this country. It is this commentary which Fr. Paschasius has adapted from the Spanish for the benefit of Carmelites and other religious. Like Scaramelli, St. John of the Cross is one of the classics of the spiritual life and doubtless the present rendition of another of his works will be helpful to all who are making the Ascent of Carmel.

Books Received.

SCRIPTURAL.

THE LIFE AND GROWTH OF ISRAEL. A Brief Old Testament History. By Samuel A. B. Mercer, Ph.D., D.D., Professor of Hebrew and Old Testament in the Western Theological Seminary, Chicago; Rector of the Society of Oriental Research, and Editor of its Journal; Editor of the *Anglican Theological Review.* (*Biblical and Oriental Series.*) Morehouse Publishing Co., Milwaukee. 1921. Pp. xvi—170. Price, $1.75.

THE BIBLE AND MODERNISM. A Defense of the Bible against Modern Unbelief. By J. M. Stanfield, Cleveland, Tenn. Pp. 128. Price, $0.50.

THEOLOGICAL AND DEVOTIONAL.

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A COMMENTARY ON THE NEW CODE OF CANON LAW. By the Rev. P. Charles Augustine, O.S.B., D.D., Professor of Canon Law. Vol. VII: Ecclesiastical Procedure (Book IV, Can. 1553-2194). B. Herder Book Co., St. Louis and London. 1921. Pp. 487. Price, $2.50 *net.*

SŒUR MARIE SAINT-ANSELME, des Sœurs Blanches de Notre-Dame d'Afrique, 1889-1918. Journal et Méditations. Les Carnets d'une Ame. Lettre de S. G. Mgr. Marnas, Évêque de Clermont. Préface de Georges Goyau. Perrin & Cie., Paris. 1921. Pp. xxiii—334. Prix, 10 *frs.*

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Second Part of the Second Part, QQ. CXLI–CLXX. Literally translated by Fathers of the English Dominican Province. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 315. Price, $3.50 *net.*

OUR LORD'S OWN WORDS. By Right Rev. Abbot Smith, O.S.B. Vol. III. Benziger Brothers, New York, Cincinnati, Chicago. 1918. Pp. 292. Price, $1.75 *net.*

SUPERNATURAL MYSTICISM. By Benedict Williamson. With an Introduction by His Eminence Cardinal Bourne, Archbishop of Westminster, and a Foreword on the Call to Contemplation by the Lord Bishop of Plymouth. Kegan Paul, Trench, Trübner & Co., London; B. Herder Book Co., St. Louis. 1921. Pp. xvi—268. Price, $2.75.

THE STORY OF LOURDES. By Rose Lynch. B. Herder Book Co., St. Louis. Pp. 180. Price, $1.60.

TREASURY OF INDULGENCES. By M. P. Donelan. B. Herder, St. Louis and London. 1921. Pp. 149. Price, $0.50 *net.*

PRACTICAL METHOD OF READING THE BREVIARY. By the Rev. John J. Murphy. Blase Benziger & Co., Inc., New York. 1921. Pp. 140.

MEDITATIONS ON THE LITANY OF THE HOLY NAME. By the Right Rev. Joseph Oswald Smith, O.S.B., Abbot of Ampleforth. Benziger Brothers, New York, Cincinnati, Chicago. Pp. 137. Price, $0.90 *net.*

IN TOUCH WITH GOD. By the Rev. Joseph Sunn. With a Letter from His Eminence Cardinal Bourne, and a Foreword by His Eminence Cardinal Gasquet. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 57. Price, $0.35 *net.*

A GUIDE TO THE MASS. A Practical Handbook for the Use of Non-Catholics at Low Mass, Missa Cantata, and High Mass. By H. F. Vaughan. Benziger Brothers, New York, Cincinnati, Chicago; Burns, Oates & Washbourne, Ltd., London. 1921. Pp. 37. Price, $0.20 *net.*

PHILOSOPHICAL.

THE BELIEF IN GOD AND IMMORTALITY. A Psychological, Anthropological and Statistical Study. By James H. Leuba, Professor of Psychology in Bryn Mawr College, author of *A Psychological Study of Religion; its Origin, Function and Future.* Open Court Publishing Co., Chicago and London. 1921. Pp. xxviii—333. Price, $2.50.

THE PARISH SCHOOL. Its Aims, Procedure, and Problems. By the Rev. Joseph A. Dunney, Diocesan Superintendent of Schools, Albany, N. Y. The Macmillan Co., New York. 1921. Pp. xix—326.

HUMAN DESTINY AND THE NEW PSYCHOLOGY. By J. Godfrey Raupert, K.S.G., formerly Member of the British Society for Psychical Research. Peter Reilly, Philadelphia. 1921. Pp. 138.

READING FOR THE WORKERS. An Undelivered Lecture. By B. F. Page, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 61. Price, $0.35 *net.*

SOME ERRORS OF H. G. WELLS. A Catholic's Criticism of the *Outline of History.* By Richard Downey, D.D. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 57. Price, $0.35 *net.*

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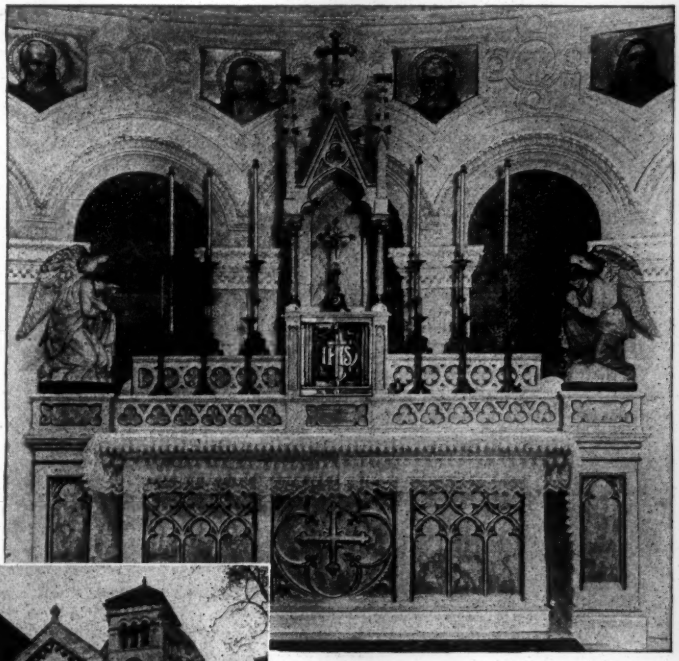

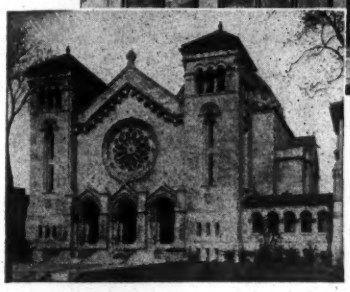

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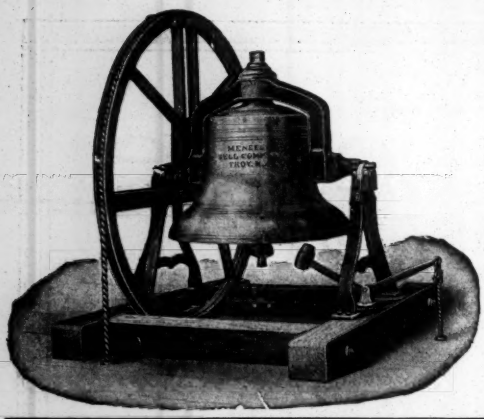

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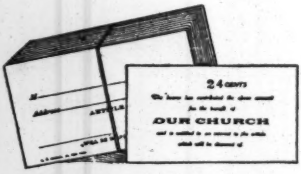

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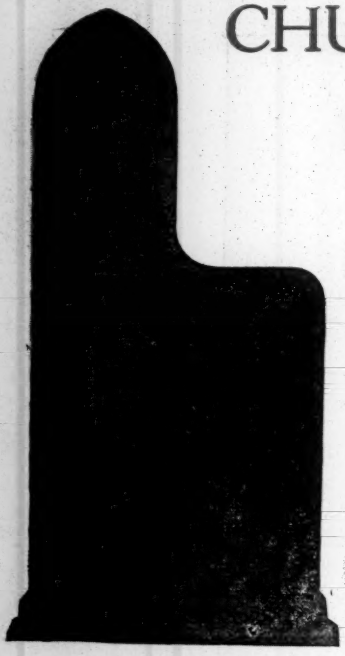

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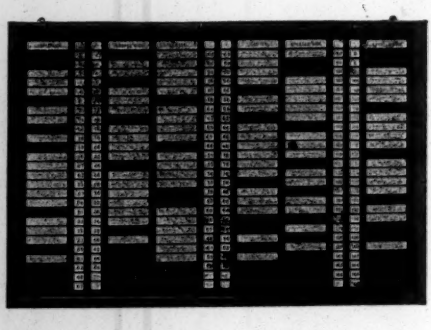

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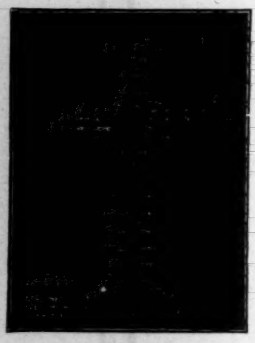

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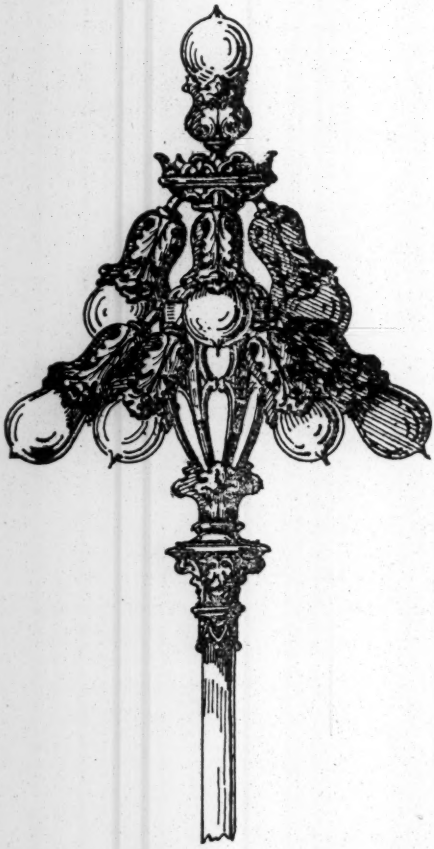

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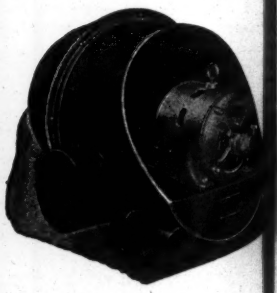

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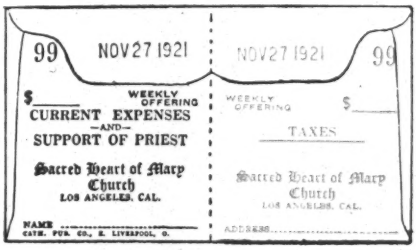

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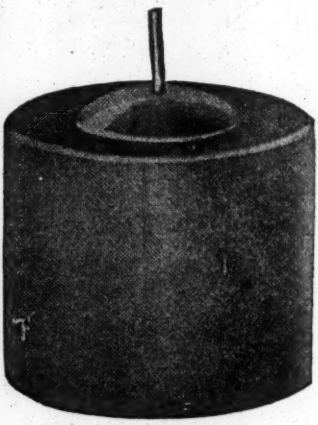

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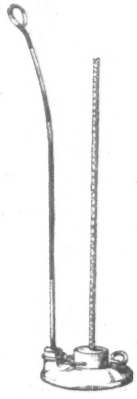

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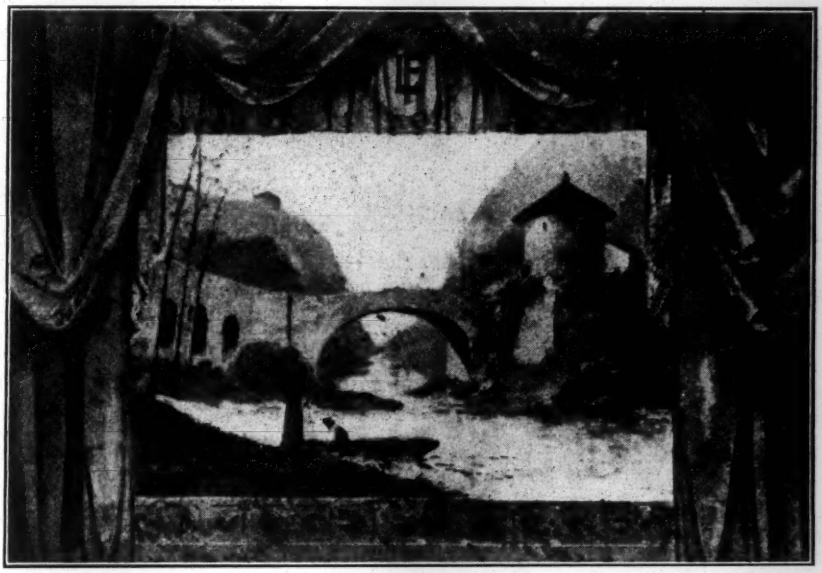

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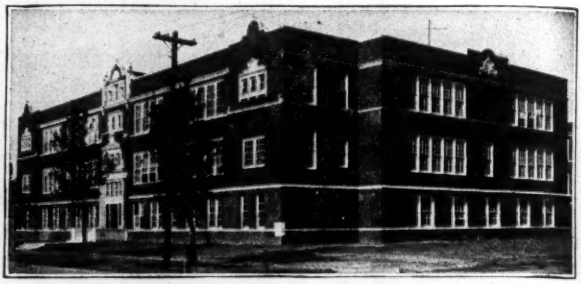

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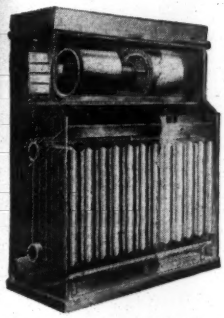

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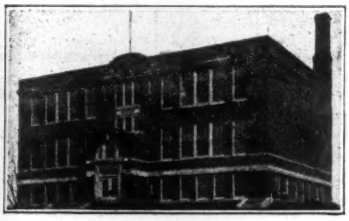

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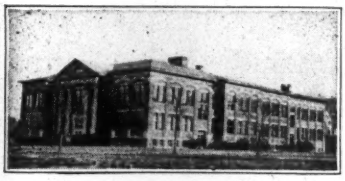

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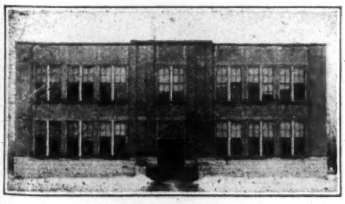

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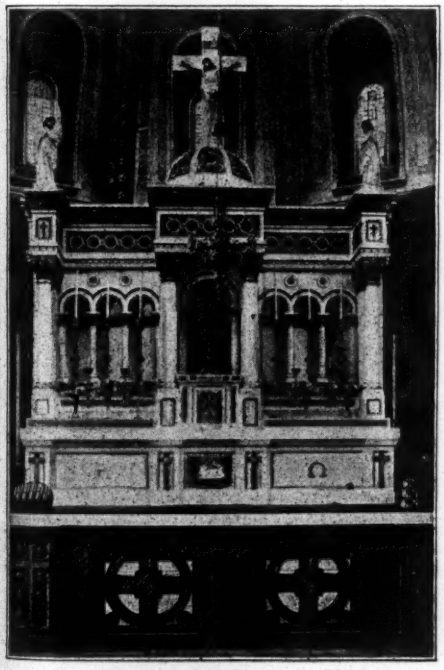

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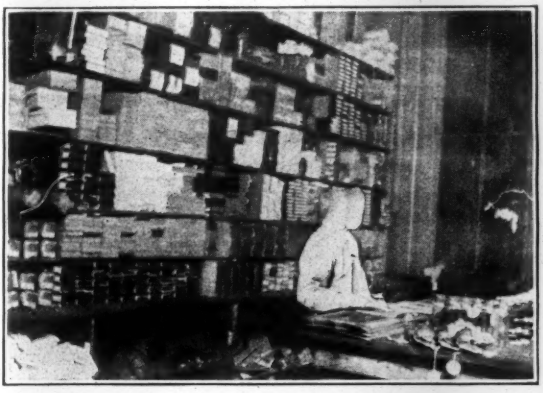

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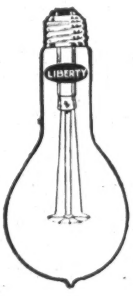

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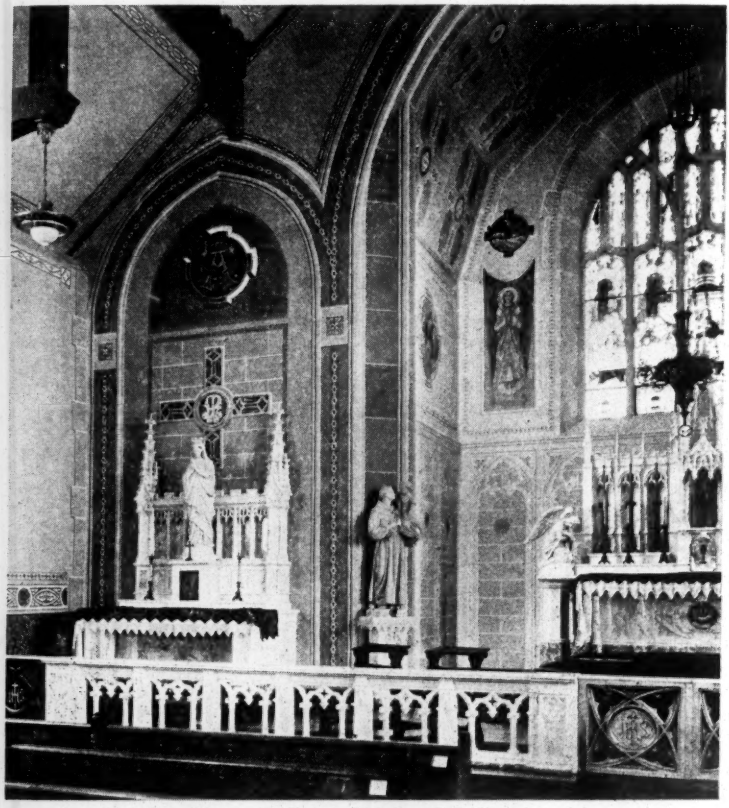

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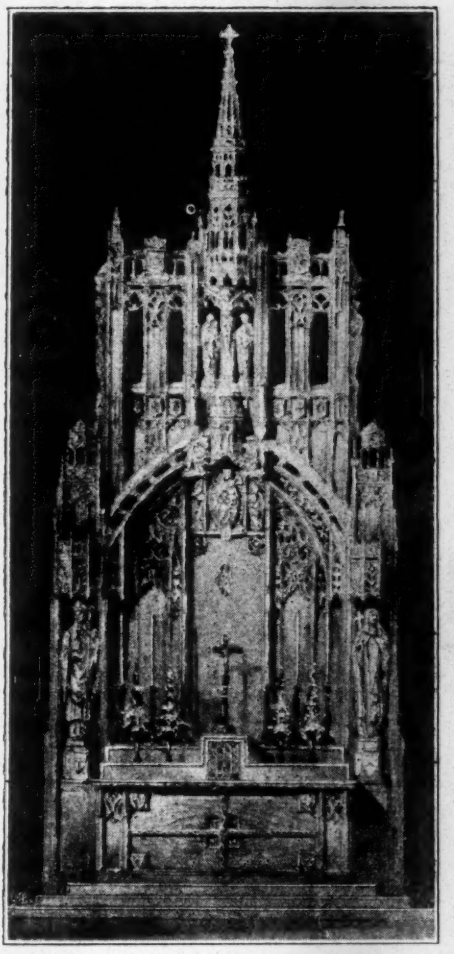

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